

THE LIFE  
OF THE HOLY  
PATRIARCH  
S. IGNATIVS  
OF LOYOLA,

Authour, and Founder of the So-  
ciety of I E S V S .

*Translated out of the Spanish into English.*



Extendit palmites suos vsque ad mare : & vsque ad  
flumen propagines eius . Plal. 79 .

Permissu Superiorum, M. DC. XXII.



V

te

Hi



TO  
THE TRVLY  
HONOV RABLE  
AND  
VERTVOVS  
GENTLE-WOMAN  
*M<sup>rs</sup> Anne Vaux.*

**R**IGHT VER-  
TVOVS,

HAVING transla-  
ted, & being now to publish this brieffe  
History of the Blessed man F. Ignatius



## The Epistle Dedicatory

of Loyola; I could not doubt, but that it would be gratefull to Y O V, who haue deserved so well of his Children living in our afflicted Country. And therefore my choyce was soone made of your Self, before all others, to direct this my small labour vnto: which indeed is so small, that vntlesse the matter which it cōtey- neth were esteemed, it were not worth the offering to any. Wherefore you must not thanke me, but your owne vertuous Disposition, if you take any content- ment therein.

To which (if you will needes haue some other to partake with you) that Worthie and Reuerend Man Father Peter Ribadeneyra, who is the Au- thor, deserveth best to be added, being in a māner from his Childhood brought up in the Religious Schoole of the for- said Blessed Father, & continued ther- in, with great edification, aboue 70  
yeares



of the Translatour .

yeares: and among his many pious and profitable labours, was very eminent for his writings, especially in the Spanish Tongue, as is well knowne to all of that nation, by his many deuout & learned Treatises which are extant. But aboue all other, by those which appertayne to History, among which our Nation was not forgotten; for he translated & augmented D. Saunders Bookes, Of our English Schisme, beginning with King Henry the V I I I. who vpon the foule occasiō, which the world knoweth, was the first cause therof, and prosecuting the same vnto the later dayes of Queene Elizabeth.

He also wrote with great cōmendations the Liues of all the Saints which are set downe in the Roman Calendar, and of diuers others. By occasion of which he published this brieue Narratiō of Blessed Father Ignatius, which I

## The Epistle Dedicatory

haue translated; wherein, as in an Abridgment, he, in few wordes, comprehendeth that which he had set down more at large in a former Treatise, and withall inserted many notable miracles, which had byn wrought by this Holy Man, for the most part, after the edition of his former booke. And yet he relateth not all: for God hath since that time likewise continued to manifest the great sanctity of this Blessed Father by many more, in diuers partes of the Christian world. I will only make mention of one, which hath byn published in print, and happened in the Prouince of Peru, and in the Citty of Lima, of which I make choice, the rather, because the occasion thereof was taken by reading of those, which are recited in this Relation.

In the Conuent of S. Dominike in the forsayd Citty there was a Religious man of that Order, named Father Al-

uarus



of the Translatour.

uarus de Molina, a man of good account, and only hindred from great im-  
ploiments by long & continuall sicknes:  
for he had byn molsted with a dead pal-  
sy for the space of ten yeares; eight of  
which he had likewise so terrible a con-  
uulsion, as the Phisitians call it, that he  
could not mooue his body, nor goe one  
steppe, nor lift his handes to his head,  
nor almost speake any word that could  
be vnderstood. The Phisitians & Sur-  
geons had giuen him ouer, accounting  
his disease incurable. Wherefore the  
good Father conforming his wil to that  
of God, spent most of his tyme in praying  
& reading spiritual bookes, for which  
he needed some helpe, not being able to  
turne ouer the leaues himself.

Hauiing ended one of those deuout  
bookes, he desired F. Iames de Ojeda, a  
Religious mā of the same Order, to pro-  
cure him another, which he willingly



## The Epistle Dedicatory

undertooke, & made choyce of this our History, giuing great cōmendatiō thereof. The other accepted it very willingly, & hauing read the Miracles cōteyned therein, he conceiued so great deuotion to B F. Ignatius, & had such firme cōfidence in his intercession, that he made a vow to fast his Vigil, or Eue, so long as he liued, & to make a Cōmemoration of him twice euery day, besides other deuotiōs which he would always vse towards him, together with a particuler affection & good will to his Order, if it pleased God to restore his health & strength by the prayers of this holy man. This vow caused him extraordinary cōfort, & so he renewed it dayly, until it pleased God to renew & restore him his former health and strength, which he did within lesse then a fortnight, after the first making thereof, in manner following.

Vpon

of the Translatour.

Vpon the 8. day of Nouēber, which is the Octaue of All-Saints, in the yeare of our Lord 1607. betweene 4. & 5. of the clock in the afternoone, Father Aluarus sitting in his chayre, as he was allwayes wont when he was out of his bed, felt within himself an inward impulsion or motion, and as it were a voyce, which encouraged him & sayd: Rise vp, & walke; & this was with so great delight and satisfaction, that he stood vp, and began to goe: and finding himself strong & able, he went downe a payre of stayres, where he met with many that came from an Act of Diuinity, who did all wonderfully admyre to see him goe in that manner. To whome he related his vow, & how it had pleased God to cure him thus perfectly by the intercession of B. Father Ignatius.

By which narration of his, they discovered yet more plainly the greatnesse



## The Epistle Dedicatory

of the Miracle: for whereas before scarce any word he sayd could be understood, so that it was necessary to make him repeate the same thing often, & to go very neere vnto him; now there was no such difficulty at all, for he spake very clearly & distinctly. The Religious men of that house, seeing so euident a Miracle, went presently into the Church, and F. Aluarus with them, who hauing prostrated himselfe before the Blessed Sacrament, the rest sung Te Deum laudamus, with Musike and Organs: which being done, they sent word of all to the Colledge of the Society of Iesus, diuers Religious men of S. Dominiks Order going thither to congratulate with them, affirming that this Miracle had as many witnesses, as there were Religious men in their house, & that it was so euident, that the Diuel himself could not calumniat it: so that it alone

were



## of the Translatour.

were sufficient to mooue any Gentile to  
believe, that the Catholike Romane  
fayth is the true Religion, and that B.  
Father Ignatius is a Saint. B

The Phisitians also did affirme with  
one consent, that it was a manifest Mi-  
racle, and Father Aluarus his dis-  
ease was so notorious, that a thousand  
wittnesses might easily haue byn found  
to affirme the same. It was strange to  
see, what wonderfull Ioy, Deuotion,  
and Admiration this Miracle caused  
in all that Citty. God grant we may  
dispose our selues to find the like effects,  
which wee may the more easily ob-  
tayne, if we help our selues with the  
Holy intercession of Blessed Father  
Ignatius. From the reading of whose  
history, I will not detayne you any lon-  
ger, but earnestly entreat you to be  
mindfull of me in your deuout prayers,  
& particularly in those which you make

to

The Epistle Dedicatory,  
to this Glorious Patriarch . Which  
request I likewise make to all others,  
who shall reape any benefit by this my  
small labour . And so I end , and rest ,  
This feast of All-Saintes 1615.

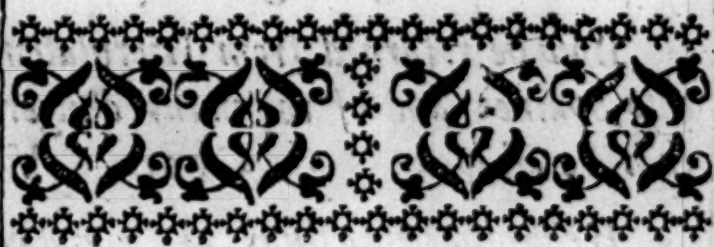
Yours euer assured,

VV. M.



THE





THE  
TABLE OF THE  
CHAPTERS.

**O**F the Birth and Lineage of Ignatius: and of his Conuersion from a secular life. Chap. I.

1.

Of the seruour of his penance, and contempt of the world. Chap. II.

2.

How he is freed of Scrupulosity, and inioyeth diuine Reuelations. And of the Monument erected in his honour at Manresa in Spaine. Chap. III.

3.

How he went to Rome, and thence to Hierusalem. And what happened vnto

4.

him



## T H E T A B L E .

*him in this his Pilgrimage. Cap. IIII.*

5. *How he returned from Hierusalem into Spaine: and of the many dangers that he escaped. Chap. V.*

6. *He beginneth to study, to the end he might help his Neighbours. And how his life, manners, & learning are seuerely examined, and found sound, and holy. Chap. VI.*

7. *How he went to Paris to finish his studies. And what happened vnto him there. Chap. VII.*

8. *Of those that adioyned themselves to B. F. Ignatius, and of their vertuous employments. Chap. VIII.*

9. *The Society of Iesus is founded, and confirmed by the Sea Apostolick: and Ignatius is ordained Generall. Cap. IX.*

10. *How he behaued himselfe being made Generall; & of diuers new Colledges founded by his meanes. Chap. X.*

11. *Of the happy death of B. Ignatius: and what happened therat. Chap. XI.*

Of

## T H E T A B L E .

Of the chiefest Vertues of B. Ignatius: and especially of his Humility, and contempt of himselfe . Chap. XII. 12.

Of his Mortifications: and Charity towards God. Chap. XIII. 13.

Of his Loue, and Charity towards his Neighbour . Chap. XIV. 14.

Of the particuler Deuotion, & other vertues of B. F. Ignatius. Chap. XV. 15.

Of his diuine Revelations, and Contemplations in God. Chap. XVI. 16.

Of certaine beames of Glory seene about B. F. Ignatius Head; and how he was indued with the gift of Prophecy . 17.

Chap. XVII. 18.  
Of the Miracles of B. F. Ignatius. And first of his power ouer Diuells, as well in his life, as after his death.

Chap. XVIII.  
Of foure Sisters of Moderated of Diuells, by the Merit Ignatius.

Of the wonder,



## THE TABLE.

*B. Father Ignatius. Chap. XX.*

21. *Of the miraculous Cures of diseases,  
done by the intercession of B. Father Ig-  
natius. Chap. XXI.*

22. *Of diuers Miracles wrought in  
Spaine, by the intercession of B. Father  
Ignatius. Chap. XXII.*

23. *Of diuers other Miracles of B. F. Ig-  
natius, done in other parts of the world.  
Chap. XXIII.*

24. *Of the wonderfull beginning, & pro-  
gresse of the Society of Iesus throughout  
the world. Chap. XXIIII.*

25. *Sundry Testimonies of Holy men, of  
Kinges, Princes, and Prelats, concerning  
B. Father Ignatius. Chap. XXV.*

THE

of  
par



THE LIFE  
OF B. IGNATIVS  
OF LOYOLA,  
*Founder of the Society*  
of IESVS.

*Of the Birth and Lineage of Ignatius : and of his Conuersion  
from a secular life.*

CHAP. I.

**B**LESSED Father  
Ignatius of Loyola  
Founder, and Fa-  
ther of the Society  
of IESVS, was borne in that  
part of Spaine, which is called

B

the



He is  
borne  
at. of  
Iuly.  
1491.

the Prouince of Guipuzcoa, the  
yeare of our Lord 1491. Pope  
Innocentius 8. sitting in the  
chayre of S. Peter, and Frede-  
ricke the third being Empe-  
rorr, and Don Ferdinandus  
with Doña Isabella of glorious  
memory gouerning the Catho-  
like Kingdome of Spayne. His  
Father was named Beltram  
Iagnez, Lord of Ognez and  
Loyola, and head of that Ho-  
nourable and Ancient family.  
His Mother was named Ma-  
ria Sonez of Balda, daughter  
to the Lords of the House  
and Teritory of Balda, a Ma-  
tron equall to her husband  
both in birth and nobility.  
These two houses of Loyola  
and Balda are of those which  
are called Great, and of the

most

most principall in the Province of Guipuzcoa.

2. Our Ignatius from his child-hood discovered a quick, sharp, and great wit; and after some few yeares he was sent to the Catholike Kings Court, that he might there be brought vp among his Equalls. His courage increasing with his age, he gaue himselfe earnestly to all manner of warlike exercise, that he might obtayne the reputation of being valiant, and of military honor and glory.

3. It happened that in the yeare 1521. the Frenchmen besieging the Castle of Pampelona, Ignatius entred into it with the Captaynes and souldiers, that were appointed



He is  
woun-  
ded in  
the de-  
fence of  
the castle  
of Pam-  
pelona.

for the defence thereof. The  
siege being very strait, and  
they who were within ha-  
ving no hope of succour, be-  
gan to treat of a composition,  
and had concluded it, if Igna-  
tius had not opposed him-  
selfe, encouraging them to re-  
sist the enemy vntill death.  
But the French men conti-  
nuing their battery of the  
Castle, while Ignatius defen-  
ded it, he was wounded with  
a bullet in his right legge, so  
that the bones thereof were  
not only broken, but also shi-  
nered in peeces: and besides a  
stone being driuen out of the  
wall with the force of the  
bullet, had also sorely hurt his  
left legge. Ignatius being thus  
ouerthrowne, the rest were  
dis-

discomfited, & yiedled them-  
selues to the French, who car-  
rying Ignatius to their Tents,  
and vnderstanding who he  
was, caused him to be very  
carefully looked vnto, and  
after sent him home in a litter  
vpon mens shoulders.

4. His sicknes increased  
in such sort, that there was  
little hope of his life: but our  
Lord releued him in his  
greatest danger, sending vnto  
him the most glorious Prince  
of the Apostles S. Peter, to  
whom he had euer byn very  
deuout, vpon the Eue of his  
Feast: and he appeared vnto  
him as one, who came to fa-  
uour him, & restore his health.  
With this visitatiō of the holy  
Apostle our souldier began to

S. Peter  
appea-  
reth vn-  
him, and  
resto-  
reth his  
health.



wax better, and to recouer his health: but desiring to become a Gallant, and to follow the neatest and finest fashions, he caused a bone which remayned sticking out deformedly vnder his knee to be cut of, that so he might (as I haue heard him say) draw on a strait boot. Neyther would he be bound while it was a doing esteeming it a thing vnworthy of his noble mind. And though the paine were extreme, & very sharp (because they were to cut into the quick) yet he kept his countenance, and shewed such courage, as caused admiration, neuer changing colour, nor once sighing or speaking any word, which might discover  
any

any weaknes, as he had done before in all the rest of his cure.

5. In the tyme of his recouery lying in his bed, and being accustomed to read prophane books of Chiualry, he asked for some such vayne Treatise, to passe the tyme withall, which seemed long, and tedious. They brought him two bookes, one of the Life of Christ, and the other of the Liues of Saints, there being none of those others which he would haue had in the house. Wherefore he began to read in these at the beginning, that he might passe away the tyme, but afterward he tooke great delight and affection therin: and our Lord

He is converted by reading the liues of Saints.



wrought so farre in the hart of Ignatius with that reading, that he was changed, concea-ving a desire to imitate that which he read. So, that though he found great repugnāce, many contentions and grievous combats within himselfe, because his long and inueterate custome, and the subtilties & tentations of Sathan were of great force to detayne him in the world; yet notwithstanding Grace preuayled against corruption of nature, and the Comfort of heauen against the tyrāny of his former euill life, and the fauour of God who had chosen him for great matters, against all the crafts, and deceipts of the enemy. Wherefore one night rising

out

out of his bed ( as he was often wont ) to pray, & kneeling downe before a picture of our B. Lady, with humble and feruent confidēce, he offered himselfe by the meanes of this glorious Mother, to her bountifull and mercifull Sonne, for his faythfull souldier and seruant, promising him to follow his Ensigne and to forsake the world.

*Of the feruour of his pennance,  
and contempt of the world.*

## CHAP. II.

**A**T the very tyme, that he made this prayer, there was a very great noyse heard in all the house, and the



Our B.  
Lady  
appea-  
reth vn-  
to him  
with our  
Saviour  
in her  
armes,  
and gi-  
ueth him  
the gift  
of cha-  
stity.

chamber where he was did  
shake, and a glasse window  
in it was broken. In this his  
change of life he greatly fea-  
red the weakenes of his flesh,  
but the most sacred Virgin,  
and most soueraigne Queene  
of the Angells ( to whom he  
most deuoutly commended  
himselſe ) appeared vnto him  
one night while he was a-  
wake, with her most pretious  
Sonne in her arms, by meanes  
of which heauenly visitatiō  
our Lord gaue him ſuch great  
grace, and changed him in  
that manner, cleansing his  
ſoule from all filthy, and diſ-  
honeſt delight, that from that  
instant to the end of his life,  
he remayned pure and chaſt,  
without any ſpot, in great

inte-

did integrity, and freedome.

2. He sought to imbrace that state and manner of life, in which he might afflict his body with more rigour & penance, and find God more perfectly. To this end he determined to forsake his house, kindred, and acquaintance; which he did, his elder brother Martin Garcia of Loyola not being able to dissuade him to the contrary: and by occasion of visiting the Duke of Najara, he went to our B. Ladyes of Montserrat attended by two men, whom he sent back by the way, giuing them part of that which he had.

3. From the day that he departed from home, he vsed euery night to make a sharp

He goeth to Montserrat, and disciplineth himself euery night.

belong

disci-



He maketh a  
vow of  
chastity.

discipline, which he continued al his iourney: and being inflamed in the loue of God, and burning with zeale of his honour, he now referred all that he did, & purposed to do, TO GODS GREATER GLORY for this was alway, as it were the Poesy of Ignatius, and the soul, and life of all his workes. Likewise in this iourney he made a vow of chastity, and offered to Christ our Lord the purity of his soule and body, with singular deuotion, and a feruent desyre to obtayn it, as he did, in that entyre & complete manner, which we haue already mentioned.

4. In a Village not far from Mōtserat he bought him a garment, or habit, which he pur-

posed

poled to weare in the Pilgrimage which he intended to Hierusalem : and this was a coate of sackcloth , or course canuase, down to the foot, and a cord for his girdle , a payr of country buskyns, a little botle, and a Pilgrims staffe .

5. Comming to that Holy place of our B. Lady at Montserrat, the first thing he did was to seeke ( as a sick man who desireth health ) the best Phisitian, and Confessarius which he could find , to discover his wounds vnto him . He found a Holy religious man of the French nation called Fr. Iohn Clanon, a great seruant of God, known, & reuerenced for such. With this good Father, Ignatius made a generall Confession of

He maketh a  
generall  
cōfessiō.

all



all his life for the space of three dayes, with great diligence, remorse, and feeling of his sins. And this religious man was the first to whom he opened his purposes, and intents, as to his spirituall Father, and Maister. He gaue his horse to the Monastery, and caused his sword, and dagger with which he had serued the world before to be hanged vp at our B. Ladies Altar, seeking other new & more resplendent weapons to serue our Lord withall.

6. To this end vpon the Eue of that ioyfull, and most glorious day, the 25. of March, in which the eternal Word clad himself with our flesh in the womb of his most pure Mother the yeare 1522. very secretly in

the

the night he went to a poore Pilgrim, altogether destitute of apparell, which was there, and putting of all his cloathes (vnto his shirt) he gaue him them, & cloathed himself with that his desired sackcloth which he had bought, and with much deuotion placed himselfe before the Altar of the B. Virgin, where he remayned all that night, partly standing, and partly kneeling, to watch like a new knight of Christ those his new and in appearance poore, & weake weapons, but indeede very rich, and strong, commending himself earnestly to the protection of the most Sacred Virgin, bewayling his finnes most bitterly, and purposing to amend them with her fauour.

He watcheth his weapons after the manner of new soldiers.



7. In the morning before it was day, that he might not be knowne, he departed in great hast towards a towne called Manresa, which standeth at the foote of the mountayn three leagues from Montserrat, and somewhat out of the high way to Barcelona. In this manner Ignatius went ioyfull being clad with that poore, and course sackcloth, girded with a cord, carrying his pilgrims staff in his hand, without any hat, and wearing a shoo but vpon one foot only, which seemed necessary, because that leg was yet weake, and not thoroughly recouered, in so much that it swelled a new euery night. But this his ioy was presently diminished  
by

by the comming of one to de-  
maūd of him, whether it were  
true, that he had giuen his rich  
apparell to a poore mā, whom  
the officers had apprehended,  
suspecting, least he had stoln  
them. By this means he was  
enforced to tel the truth, to de-  
liuer him that was innocent,  
and he shed many teares, thin-  
king himself to great a sinner,  
that he could not so much as  
help his neighbour without  
doing him harm, and putting  
him to shame. And though  
they asked him his Name,  
who he was, and also from  
whence he came, yet he an-  
swered them to none of these  
questions, thinking that there  
was no cause why he should,  
and desyring to be vknown,

C

and



and despised in the eyes of the world.

What  
pennan-  
ce he  
did at  
Manresa

8. In Manresa he went directly to the hospitall of S. Lucie, that he might lyue on almes among the poore. He began to afflict, and wast his body with a very sharp, and rigorous life, & to mortify al the delights & vayne cares which he had before. And because he had bin curious in the world in trymming his hayre, and adorning his person, now he went bareheaded night and day, neuer vsing combe, or any thing els therto: and with the same contempt of himself he suffered his nayles, & beard to grow out of order. He had no other bed but the ground, watching in a manner all the

night,

night, weeping bitterly for his sinns. He vsed after this to make three austere disciplynes euery day, and prayed 7. howers vpon his knees, and all this with as great deuotion, & feruour as he could.

9. He heard Masse, Euen-song, and Complyn euery day with great comfort, and contentment of his mynd, which being tender in deuotion had easely imprinted in it such diuine things; and those voices, and praises of our Lord pierced to the inmost of his soul. He did vse to eat but once a day a little bread, & therewith drank a litle water, which was giuen vnto him of almes, & he fasted all the weeke in this manner except the Sundayes,



vpon which he went to confession, & receyued the most Holy sacrament of the Altar.

10. He was so desyrous to mortifie his flesh and to bring it to the obedience, and subiection of the Spirit, that he deprived himself of all things which could giue any delight to his body, by which meanes though he were a strong man, and of great forces, yet in few dayes, he came to be very weak, with the rigour of such austere pennance.

*How*

*How he is freed of Scrupulosity  
& inioyeth diuine Reuelations.  
And of the Monument ere-  
cted in his honour at  
Manresa.*

## CHAP. III.

**N**EYTHER did this out-ward Pennance, and affliction of his body weaken him so much, as the inward scruples, & anxietyes which tormented his spirit. For though he had with all diligence, and care made a generall Confession of his synnes as we haue said; yet our Lord, who by this way would wash, and purg him from them, afflicted him in such sort with



the remorse of conscience, and that gnawing worme which did eat, and teare his hart, that he found no rest in prayer, nor ease in fasting, and watching nor remedy in his disciplynes and other Pennances ; but dejected as it were with the force of sadnesse , and dismaide, and discouraged with the violence of that extreme griefe , he prostrated himself on the ground , as one that were ouerwhelmed, & drowned with the waues and billowes of the sea . This trouble wēt so far , that hauing almost lost himself , and being desolate of all comfort, he resolved neyther to eat , nor drink vntill he found the desyred peace of his soule, vlesse he should  
happen

happen to be in danger of death.

2. And with this purpose he remayned seauen whole dayes, without tasting any thing, not omitting for all this his seauen houres of prayer vpon his knees, and his three disciplins euery day, together with the other exercises & deuotions which he was wont to vse, vntill giuing accompt to his Confessarius what he had done, and how he purposed to go forward, was commaunded by him in Gods name to take some thing: to whome he obeyed, though he found himself to haue his accustomed forces, and nothing weakened. By this obedience and for the entyre affection, &



God gi-  
ueth  
him  
peace &  
discretiō  
offpirits.

a boundant teares with which  
he beseeched his Diuyn Ma-  
iesty, our Lord vouchsafed to  
comfort his seruant, and to  
illustrate him with new light  
from Heauen, giuing him a  
wonderfull peace and serenity  
in his soule, and such an admi-  
rable discretion of spirits, that  
there scarce euer repayed to  
him afterward any scrupulous  
person, tormented with this  
infirmity, who was not deli-  
uered by his counsayle. Nei-  
ther did he only enrich him  
with this so notable a fauour,  
but likewise cōforted his spi-  
rit with soueraigne, and mar-  
uelous Visitatiōs from Heaue,  
( as shalbe sayd hereafter )  
that according to the measure  
of the former sorowes which

he

he had endured , *the consolations of our Lord might* ( as the Prophet saith ) *refresh , and reioyce his soule .*

Psal. 93.

3 . The light which our Lord gaue to this his seruant euen in those beginnings, and the care which he tooke in the courses, by which God directed him, were so great, that being ( as he was ) a man vntill that tyme giuen to the noise and vanity of war, and so vnlearned, that he could only write and read : in this very tyme he wrote the booke which we call the *Spiritual Exercises*, which is so replenished with documents, & excellent instructions in spirituall matters, that it clearly appeareth, how the vnction of the holy



He writ-  
teth the  
booke  
of exer-  
cise.

Ghost taught him & supplied the want, which at that time he had of study & learning. For it cannot easely be thought, how much fruit these haue taken by this booke, who haue exercised themselves in the meditations & rules, that are in it; and what profit hath ensued in the whole Catholik Church, aswell in religious, as secular people by the vse of these Exercises. This book after much examination, Pope Paul the third of happy memory confirmed with his Apostolick authority, by his letters dated the yeare 1548. in which he exhorteth all the faithfull to read them, and to exercise themselves in the meditations, and rules which they

they containe; as may be seene at large in his Breue, which goeth printed with the booke it selfe of the said Exercises.

4. But our Ignatius being so seuerer towards himself, and not remitting any thing of the rigour of his austerity & penance, broken with the excessive labors of body, & continuall combats of mynd, fell into a very grieuous sicknes: in which the Inhabitants of Manresa prouided him of all necessaryes with much charity, and many honest, and deuout persons serued, and attended him with the same; for they accounted, and esteemed him as a Saint. And the deuotion which they of that place conceaued towards him was so

great



great, that it being now almost 80. yeares since this passed, there is at this day in Manresa a very fresh memory, and great signes of the life which he lead there: and those of that Citty do very piously frequent the places where he liued, and vsed to pray, crauing our Lords fauour by his intercession. And for a perpetuall remembrance thereof, Doctor Iohn Baptista Cardona, Bishop of Vich ( in whose Diocesse Manresa is situated ) and Lord Elect of Tortosa, caused a Piramesse of stone to be erected in Manresa at the Church of S. Lucie, which was before an hospitall of poore people, where Ignatius founder of the Society of

IESVS

I E S V S beganne to do pen-  
nance, with an Inscription :  
which because it is a par-  
ticuler thinge , and decla-  
reth greatly the opinion ,  
and estimation which they  
haue in that Country of the  
holynesse of our Father , I  
haue thought it not amisse to  
translate it out of Latin, and  
recite it in this place . And  
this it is .

5. *To Ignatius of Loyola the  
sonne of Beltram of the Prouin-  
ce of Guipuzcoa Founder of the  
Society of Iesus, who being of the  
age of 30. yeares , in the castle of  
Pampelona fought valiantly with  
the French-men for the defence  
of his country: and hauing recea-  
ued some mortall woundes, and be-  
ing recovered of them, by Gods*

The py-  
ramesse  
of Man-  
resa.

*singu-*



singular benefit, enflamed with a desyre to visit the Holy Places of Hierusalem, he tooke his iourney making a vow of chastity: and leauing the weapons, which (as a souldier) he was wont to weare, hanged up in the Church of our B. Lady of Montserat, cloathed in sack; and hayrecloth, and almost naked, he began to bewaile the synns of his former life in this place, and as a new souldier of Christ to take reuenge of himselfe with fastings, teares, and praiers.

For the memory of so worthy a thing, and the glory of God, and honour and renowne of his Society, Iohn Baptista Cardona borne in Valentia, Bishop of Vich, and Elected of Iortosa, for the great deuotion which he beareth to the sanctity of the said Father, and

of

of his Order, caused this stone to be erected as to a most pious man, and to whom the whole Christian Common wealth is so much indebted: Sixtus Quintus being Pope, and the Catholike, and great Philip the second of that name King of Spaine.

How he went to Rome, & thence to Hierusalem: And what happened unto him in this his Pilgrimage.

## CHAP. IIII.

**B**EING a little recovered, he presently returned to his accustomed penances, and so fell downe agayne the second, and third tyme; for with an vnwearyed, and perseverant



seuerant mind he tooke vpon him a heauyer burden then his forces could beare. But in the end ouercome by his owne experience, and with an extreme payne of his stomake, which tormented him, together with the asperity of winter, by the counsaile of his deuout friends, he tooke two short coates of course russet cloth to keep his body warme, and a little cap of the same cloth to weare vpon his head.

2. Our Ignatius stayed almost a yeare in Manresa, leading the life, which we haue related: but our Lord who had ordayned him for greater matters, tooke him out of that solitude, inspiring him to go, and visit the holy places

places of Hierusalem. To this intent he departed from Manresa, and went alone to Barcelona, without taking any other company with him but that of God, with whom he desired to treat by himselfe, and to enioy his inward communicatiō, without noyse, or hinderance of others, though many had offered themselues to accompany him in that iourney. And likewise because he would wholly depend of the Fatherly prouidence of God, without relying, or putting his confidence in any creature. In Barcelona he went to the Church to heare a sermon, & sate downe among the litle children vpon the steps of the Altar. There

Hegoth to Hierusalem,

D

was



His countenance  
becometh  
resplendent.

was present a Lady called Elizabeth Rosell, who beholding our Pilgrim, seemed (as shee tould me herselfe afterward in Rome) to perceauie a light, and splendour in his countenance, and that she heard in her hart, as it were a voyce, which said vnto her, *Call him, Call him.* And so she did at the end of the Sermon, & inuited him to dinner with her husband, who was blind, all in the house meruailing much at his words, modesty, and the spirit with which he spake of Diuine things, & exhorted them to loue the chieft good with all diligence.

3. This Lady hindred him from going in a little ship, with which he had al-

ready

ready agreed, and it was after  
cast away in the sight of Bar-  
celona, and she procured him  
passage in a great ship, which  
with strōg, & boistrous winds  
went from Barcelona to Gaj-  
eta in five daies; from whence  
he departed towards Rome  
with great labour, & difficul-  
ty. For this yeare ( being that  
of 1523. ) Italy was much in-  
fected with the plague, and  
for this cause he was not per-  
mitted to enter into the  
Towns: so that the hunger,  
& weaknes which he suffered  
was so great, that not being  
able to go one step further,  
he was inforced to stay where  
the night ouertooke him. But  
at last, as well as he could sō-  
tymys falling, & rising againe.



he arrived at Rome vpon Palme Sunday, and visited with great deuotion the sacred Stations, & sanctuaries of that holy Citty, and likewise obtayned the benedictiō of Pope Adrian the sixt, who at that tyme was the Chiefe Pastor of Gods Church.

4. He remayned a fortnight in Rome, and though many endeauoured to alter his purpose of going to Hierusalem, by proposing vnto him the great labours, dangers, and difficultyes which were incident to that long journey in a yeare of such dearth, and sicknes; yet they could make no impression in him. Only they perswaded him to take 7 or 8 crowns, which  
they

they gaue him at his departure to pay for his shipping, and passage: which afterward ha- uing remorse of conscience & thinking that it was not agre- able to the spirit of true pouer- ty, which he desired to follow in all things, he distributed al the said money to the poore that he met vpon the way. In which he endured incredi- ble afflictions, being put back from the townes, lying in the fields; all those who met him flying from him, no lesse then from death it selfe: because they did see him so pale and wan, and forsaken by those who went along the same way.

5. But our Lord ( who said, I will not forsake, nor

Iosue 1.



Being  
alone, &  
desolate  
I E S V S  
Christ  
appea-  
reth vn-  
to him.

leauē thee,) vouchsafed to vi-  
sit him, as he went from Cho-  
ca to Padua in a playne field,  
comforting him with his  
sweet, and soueraigne pre-  
sence, and encouraging him  
to endure harder things for  
his sake, after which he found  
more easy entrance into Pa-  
dua, and Venice, where he  
would not speake with the  
Embassadour, who for the  
Emperour Charles the King  
of Spayne was Legier in that  
Common wealth. For he  
sought not any humane, but  
the diuine fauour. In Venice  
he had new difficulties, and  
feares to dismay, and hinder  
him from this iourney, be-  
cause the Great Turke Soli-  
man had taken the Ile of

Rhodes

des the yeare before, and by reason of the sicknes, and agues which he had in that place: but nothing was sufficient to debate our Pilgrims courage, nor to diminish the secure, and firme confidence, with which he had settled in his hart, that if only one ship were to passe that yeare to Hierusalem, yet our Lord would procure him passage therein.

6. Being in venice, he asked his meat of almes from dore to dore according to his custome, and in the night he lay in the publick market place of S. Marke, which is the chieftest of that Citty. But one night a Senatour and one of the most principall of



A Sena-  
tor ad-  
moni-  
shed by  
God, see-  
keth, &  
findeth  
him  
lying v-  
pon the  
ground.

that Citty sleeping in his bed  
with much commodity, and  
ease, heard a voyce which  
awakened him, and sayd:  
*How art thou so daintily, and  
richly clad, and liuest with so ma-  
ny commodities in thy house,*  
*whilst my Seruant remayneth*  
*naked in the streets? Thou slee-  
pest in a rich, and soft bed, and*  
*he lyeth abroad vpon the hard*  
*ground.* The Senator being  
astonished at this voyce, ri-  
seth out of his bed, and in  
great hast goeth out of his  
house, vp and downe the  
streetes, and comming to S.  
Marks, he findeth our Pilgrim  
lying vpon the ground, and  
vnderstanding him to be the  
man, whom our Lord cōman-  
ded him to seeke, he carieth

him

him that night to his house, & vseth him with much courtesy. But he, being desirous to auoyd such delicacies and honour, went to a Spaniards house, an old acquaintance of his, who by many intreaties had inuited him thither. After this he spake to Andrew Gritti, who at that tyme was Duke of Venice, and desired him to commaund, that he might haue shipping. The Duke granted, commanding that he should be caryed of free cost to Cyprus in the Captaynes ship in which the new gouernour himselfe went.

7. The 14. day of Iuly of the same yeare 1523. he went aboard, and departed from Venice, hauing immediatly

Heta-  
keth  
ship for  
Hierusa-  
lem, and  
God cō-  
forteth  
him and  
deliue-  
reth him  
from a  
great  
danger.



before taken a Purgation by reason a of great ague, which at that very tyme had assayled him: and yet Phisitians tould him, that if he tooke ship that day he would put his life in manifest danger. But he being inwardly guided by an other superiour Phisitian made no account of that which they sayd, and indeed his going to sea was the cause of his perfect rccouery.

8. In this ship wherin he went there were great sins & wickednes committed, which our Pilgrim inflamed with the zeal and loue of God, reprehended with great liberty, so that the Mariners taking this in ill part, determined to leaue him in a desolate, and

vnhabited

vnhabited Iland. But at the very tyme that they came to it, a suddaine & furions wynd did driue theyr ship from that Iland, so that they could not performe their wicked intent. In this his nauigation our Lord appeared vnto him many tymes, comforting, & cherishing him with incredible consolations, and spirituall ioyes; and finally he brought him safely to the ha- uen of Ioppa the last day of August, and vpon the 4. of September before noone, to Hierusalem.

9. It cannot be explicated in few words, what ioy our Lord imparted to this our Pilgrim, with the only sight of that holy Citty, and what

fauour

He visi-  
teth the  
Holy  
places  
with ex-  
traordi-  
nary de-  
uotion.



fauours he did him al the tyme of his abode there, with a continuall consolation, whilst he imployed himselfe in visiting, and reuerencing all those sacred places, which Christ our Lord had sanctified with his presence, and delighting exceedingly with the remembrance of so inestimable a benefit. Our Pilgrim had determined to remayne in Hierusalem, and to imploy the rest of his life in this holy exercise, as likewise in assisting, and seruing his neighbours in all that his forces could affoord; though he discovered not this last of helping others, to any, fearing popular applause, and the good reputatiō, in which some perhaps might haue of

him.

him. But imparting the intention which he had to remaine in Hierusalem, to the Father Prouinciall of S. Francis his order who liued there, and he finding many difficulties, and inconueniences therein, following his counsaile, and the will of God, who called him for greater matters, he resolved to returne to Spayne, & to take that estate, and manner of life, which our Lord should vouchsafe to shew him.

10. But before his departure from Hierusalem he had an inflamed desyre to returne, and visit Mount Oliuet, where vntill this day are seene in a stone the steps which our Saviour left imprinted with his

What  
happened vn-  
to him  
vpō the  
Mount  
Oliuet.

Diuine



Divine feet, at the tyme of his ascending into Heauen : and with this desyre he stole secretly from the other pilgrims, & alone without guid, or company, or any Turk to defend him ( which is a very dangerous thing ) he went in all hast vp to Mount Oliuet, & afterward returned to it againe, full of incomparable ioy, that he might more attentiuely consider, on what syde the step of he right, and of the left foote were placed, which remayned imprinted in the stone. And because he had nothing els to giue to the watchmen, that they would let him passe, he gaue them a little knife, and a payr of sizers which he had caryed with him

him. And although the Fathers of S. Francis order, fearing his danger, reprehended him for it, and one of the Christians, who had care of the pilgrims, and was sent for him did both chide, & threaten him, yet our Ignatius was not moued or troubled, for Christ our Sauour appeared vnto him, and went before him, & bare him company vntill they came to the gates of the Conuent: and with this celestiall fauour he endured this trouble with great comfort

Christ  
our  
Lord  
appea-  
reth vn-  
to him.

*How*



*How he returned from Hierusalem into Spaine: and of the many dangers that he escaped.*

## CHAP. V.

**T**HE tyme in which our Pilgrim returned from Hierusalē into Italy was very troublesome with snow, and frost, being in the hart of winter. His garment was of course canuas, and his doublet which giuen him of almes, was all cut, and open in the back: his cloake was short, and thrid bare, and of bad cloth: he had no stockings at all, but only shoes vpon his feet. He found in Cyprus three ships ready

to

to depart : one wherof belonged to the Turke , another which was very strong , and wel appointed was of Venice : and the third was a little old bark, almost rotten and consumed . In this third , our Ignatius shipped himself , for the Captayne of the Venetian ship vnderstanding that he was poore, and had not where withall to pay him , would not admit him : saying , that if he were as Holy , as some gaue out , he might walk vpon the water , for he should not be drowned. All these three ships put themselues to sayle the same day and houre with prosperous wynd ; but in the evening there came vpon them a tempestuous storme , with

He returneth into Italy and the little ship in which he sayling cometh home safe the other being lost.

E

which



which the Turkish ship was cast away with all her people: that of Venice ran herself vpon ground neere to the Isle of Cyprus, and was cast away, though the men in her were saued: and only the little bark, in which the seruant of God went, being old, and worm-eaten, arriued safe at Venice, in the midst of Ianuary the yeare 1524.

2. In Venice he rested himselfe a few dayes, and afterwards tooke his iourney for Spayn, hauing only 7. or 8. shillings, which were giuen him of almes, and a peece of cloth to couer, and keep warm his stomack, which he felt to be much weakened, and consumed by the force of the cold

and

and his nakednes. But going forward in his iourney, and being at Ferrara praying in a Church, there came certaine poore people to aske of him almes, and he gaue them all the money he had, and going out of the Church, went from dore to dore asking a peece of bread to eat according to his custome.

3. From thence he tooke his way for Genua, and passed by the armyes, and camps of the Spanish, and French souldiers who at that tyme were at cruell War in Lombardy: & he was taken for a spy & vsed by the Spanish souldiers with little courtesy and modesty: for they accounted him a foole, beating him with their fists,

He gi-  
ueth all  
he hath  
to the  
poore,  
and as-  
keth al-  
mes fro  
dore to  
dore.

He is ta-  
ken by  
the Spa-  
nish and  
French  
souldi-  
ers.



and spurning him; all which caused extraordinary comfort in his soule. The French men vsed him more friendly. And finally our Lord guiding him he came to Genua, where he tooke ship, and with great danger of Pirats, and enemyes arriued at Barcelona, ending his nauigation in the same place, where he had begun it.

*He beginneth to study, to the end  
he might help his Neighbours:  
And how his life, manners,  
& learning is seuerely ex-  
amined, and found  
sound & holy.*

## CHAP VI.

**T**H E Blessed Father being returned to Spayne, was  
very

very desyrous to please God  
and serue him in whatsoe-  
uer he would appoint, but  
alwayes with intention to im-  
ploy himself in helping of his  
neighbors. To this end after  
he had considered, and com-  
mended the matter much to  
God, he resolved to study,  
and to ioyne with the vnction  
of Spirit which our Lord im-  
parted ynto him, the study,  
and exercise of learning: and  
so he did. And being now 33.  
years of age he began to learne  
the first principles of Gram-  
mer of a vertuous, and deuout  
Maister called Hierome Arde-  
balus, who taught Schoole in  
Barcelona, the Lady Eliza-  
beth Rosell ( of whom we  
spake before) giuing him all

He be-  
ginneeth  
to study  
Grâmer.



that was necessary for his sustentance; so great was the spirit & feruour with which he desired to overcome himself & please God. And though the Diuell tooke vpon him diuers formes, and vsed new crafts & deceits to withdraw him from his study: yet the grace of our Lord, and the persuerance which he gaue to this his Seruant preuayled more to make him to goe forward in his Holy Purpose, then al the deuises of the Enemy to hinder him.

2. He felt himself in Barcelona somewhat eased of the payne of his stomack, and he presently returned to the great rigour of his accustomed penances, which by reason of his

want

want of health, and the labour of so long a iourney, he had somewhat remitted. Wherefore he made certaine holes in the soles of his shoes, and tore them by litle and litle, so that in the beginning of winter he went barefoote vpon the ground, though his feet were couered with the vpper leathers: & this to auoid ostentation, which he also did in his other Pennances.

3. In Barcelona there befell him two notable thinges in which he shewed his patience, and charity: The one was, that hauing notice of certayne light young men, who disquieted the Nunnery called *Of the Angells*, wherein there liued Religious women

He is  
misused  
for the  
defence  
of Gods  
honour.



of S. Dominicks order, & was situated at that tyme without the walls of the citty: he procured to perswade the Nunns to auoid those conuersations & occasions, and to giue themselves to all recollection, and deuotion. By which exhortations those good fellowes, not finding their former intertaynment in that Monastery, were much troubled, and threatned the Blessed Father. And finally diuers tymes they refrayned not from blowes, & once they misused him very much, so that he had necessity to be cured: but for all this he gaue not ouer his enterprize, reioycing greatly to suffer for the loue of Iesus Christ.

4. The second thing was,

that

that comming one day from the foresaid monastery *Of the Angells*, it happened that a man had hanged himselfe vpon one of the beames in his chamber, into which the good Father speedily entred, and cut downe the rope; and though all held the man for dead, yet did he fall to his prayers, and cryed vnto him, so that the man recouered his senses, and gaue signes of repentance, and sorrow for his sins, and a little after gaue vp the ghost. In which accident the circumstances that cōcurred were such, that it was miraculous in the whole Citty, through which it was soone diuulged. He stayed in Barcelona two yeares studying

Here sto-  
reth life  
to one  
that had  
hanged  
himselfe  
that he  
might be  
sory for  
his  
sinnes.



Grammer, vntill that by the counsaile of some learned men in the yeare 1526. he went to the Vniuersity of Alcala, that he might passe to other higher sciences.

5. In Alcala he lyed in the Hospitall of Lewis of Antezana, which was there founded; & he began to study Logick, and Philosophy: and withall heard the Maister of Sentences, by the counsell of some, who with a desire to haue him end quickly, knew not how to direct him. But he became now so inflamed with the loue of God, & with an insatiable thirst to helpe, and remedy the soules, and bodies of his neyghbours, that he contented not himselfe

with

with the ordinary labour of his studies, and of asking almes from dore to dore, to sustayne himselfe, but that withall he taught children, and ignorant people the Catechisme, or Christian Doctrine, and guided many in the way of vertue by prayer, and meditation, and gathered almes with which he prouided victualls for such poore, as suffered most necessity.

6. This caused great admiration in that Vniuersity, and it was more increased by seeing our Blessed Father clad with one only coate of course cloth, going barefoot, and in his company other three in the same attyre, who followed him, as moued by his example;

His behaviour  
in Alcala



ample; and besides another young man of France adioyned himselfe vnto them: So that they were called ( as it were in mockery ) those of the Blancket, or course cloth. This admiration ( caused by the nouelty ) gaue occasion , that he and those in his company were diuersly spoken of in the towne, euery one interpreting that which he did see, or heare , according to his owne affectiō. And although great diligence, and much inquiry was made, & diuers and exquisite informations taken by the Licenciado Iohn Figueroa ( who afterward dyed President of Castilla, & at that tyme was Vicar General of Alcala to the Arch-Bishop

shop of Toledo) of his life, and doctrine: yet there was neuer found in word or deed, any vice in his life, or errour in his doctrine, as the same Vicar testified. Albeit for the greater tryall of the Blessed Father, and that the truth might be more knowne, they afterward apprehended him vpon a false suspition, and kept him in prison 42. dayes with great ioy of his spirit, to see himselfe suffer without fault for Christ, which was the thing that he desired much.

7. Wherefore though some persons of great Authority who were much deuoted to him, offered him their fauour saying, that they would cause  
him

He is committed to prison without any fault.



him to be set at liberty, if he would; yet he neuer gaue his consent, nor would take any Proctor, or Aduocate, nor any other to plead for his innocency, thinking defence not to be necessary, where there was no fault. And likewise if he had done amisse in any thing, he desired to be corrected by the Ecclesiastical Superiors, to whom all his life he shewed himselfe a child of obedience. After 42. dayes the matter being tryed, and the Processe being concluded, they restored him, and his company to their former freedome, the Vicar aforesaid declaring by his sentence that they were found altogether innocent, and without fault

fault in any thing which was objected against them .

8. There happened one thing to the blessed Father here in Alcala which was accounted miraculous, and this it was: that the Vicar having commaunded when he deliuered him out of prison, that he should go apparreled like other schollers, he commended the matter to a Priest named Iohn of Lucena, who imployed himselfe in workes of charity, desiring him to procure some almes, to buy him cloathes. They two went one day asking this almes, & they came to a street where many of good sort stood looking on those who were playing at bal, nigh to the house of

a prin-

A knight  
is consumed by  
fire who  
said, that  
Ignatius  
deserved a  
fagot.



a principall Knight, whom I wil not name for iust respects. This Knight vnderstanding that they asked almes for that effect, in a great rage, turning to the said Iohn of Lucena, asked him, Why one of his quality would procure that almes? And he added, *Let me be burnt, if this fellow deserue not to be burned.* Which words were cause of great scandall to those, who after came to know it, and were acquainted with the Fathers sanctity. But the same day, there came newes, that King Philip the second was borne, in ioy whereof there were great feasts, and triumphs made in Alcala, and throughout all Spaine. Vpon which  
occasion

occasion the foresaid Knight went vp to a Turret in his house, where ther was a great quantity of gun-powder placed, to make artificiall fyers, and by chance a sparke fell into the powder, which presently blew vp the Tower, the Knight being therewith killed and burnt.

9. When the blessed Father was told of this, sheding many teares of pittie, and compassion, he sayd: He foretold it himselfe this morning, when I passed by his house, for I wished him no such harme. This accident was very publick, and notorious in Alcala, and accounted rare, and miraculous, for the declaration of the Fathers sanctity.



10. From Alcala he went to speake with Don Alfonsus of Fonseca Arch-bishop of Toledo, who at that tyme was at Valliadolid, and he intertayned him with great benignity, offering him his fauour and protection, if he would vse the helpe of him, or his in Salamanca, giuing him money to carry him thither. When he came thither he began to imploy himselfe (as he was wont) in stirring vp the peoples harts to the holy loue, and feare of our Lord: In so much, that within a few dayes, some Religious, and zealous persons, moued with the danger of the tymes, and the freedome wherwith he spake, and the concourse of  
the

the people who heard him  
( fearing least vnder the  
cloke of holynes , some euill  
might lie hidden which after-  
ward could not be so easely  
remedied ) gaue aduise to the  
Bishops Prouisor, and procu-  
red that he , and one in his  
company should be appre-  
hended and cast into prison,  
being locked together so  
straitly in a great and long  
chaine , that they could not  
go one from the other, vpō a  
ny occasiō whatsoever But in  
that very place the B Father,  
omitted not his accustomed  
exercises, nor to speake freely  
in the commendation of ver-  
tue and reprehension of vice,  
exciting mens harts to despise  
the world .

How &  
why he  
was ap-  
prehen-  
ded in  
Sala-  
manca.



II. The concourse of people which went to heare him was great, as likewise the fruit which proceeded from his words; but the ioy of his hart was far greater, to see himselfe in fetters, & chaines for Christ. For all his desires, and wishes were to dye for our Lord, who dyed for him vpon the Crosse; and so he tould to some, who went to comfort him, and shewed much griefe for his sufferings, reprehending this their false pittie and compassion, because they knew not the treasures, which are containd in the Crosse of Christ. They remayned in prison 22 dayes, receauing many fauours of our Lord in their soules, and  
were

were well provided of all that was necessary for their bodies, by the charity of such devout persons, as had taken notice of them, and bare them affection. At the end of these 22. dayes, the forsayd Prouisor with the aduise and consent of other learned men set them at liberty, declaring them to be men of pure and sincere life, & that he had not found any spot, or suspition at all in them.

*How he went to Paris to finish his studies. And what happened vnto him there.*

### CHAP. VII.

**I**T was Gods will, that this Blessed man should be Fa-

They set him at liberty, and declare the goodnes of his life and doctrine.



ther of many children, & therefore, though with contrary wynds, and boysterous waues, he guided him to that ha-  
uen where he might serue him according to that which he himselfe had decreed. To this end, he gaue him a great, and inflamed desire, to draw others into his company, and to im-  
ploy himself wholly with them in the spirituall help of his neighbours: and withall he moued him, to go to the Vni-  
uersity of Paris; which at that tyme was the Mother of all Vniuersities, & the common Schoole, and Theater of the world.

2. The motion, and inclination which he had to this journey, was with so great  
force

force & vehemency, that many spirituall men, and his best friends could not diuert him from it, by proposing vnto him the sharpnes of the tyme, and hard winter, & the open and bloudy war which was betwixt Spayne and France, togeather with the many dangers by the way, alleadging vnto him many, and late examples of horrible cruelties, which the souldyers had practised against those, that trauailed in those parts. But all these things were not sufficient to stay him, because he felt himself caryed with the fauourable wynd of the Holy Ghost, fynding peace in war, in dangers security, and rest in labours. And so he tooke his

He goeth to Paris in a cold season, & with danger.



journey through France on foot, and with the fauour of God, who guided him, arriued safe at Paris, without passing any danger in the beginning of February 1528.

His studies, labours & persecutions at Paris.

3. At Paris before he went forward in other higher studies, he perfected himselfe in the Latin tongue, studying Humanity almost two yeares. After this he began his course of Philosophy, and ended it with great commendation, taking the degree of Maister of Arts, by his Maisters persuation, and that by this degree he might (before men) haue some testimony of his learning, the better to help others. Having ended his course of Philosophy, he studyed Di-

uinity

uinity, our Lord doing him great mercy, and fauours: and besydes the labour which he tooke in studying, he endured other great, & extraordinary incommodities. For in the beginning he liued in the Hospitall of S. Iames, asking from dore to dore that which he was euery day to eat, and he was also inforced the 3. first yeares to go diuers tymes to Flaunders, and once into England to gather some almes of the Spanish merchants (who resided there) with which he might poorely sustayne his life. He gaue himselfe likewise to very austere pennances, & to such a rigorous life, that it alone was sufficient to bereaue him of his health, as in



effect it did , in such sort, that he was conſtrayned ( not without evident perill of his life ) to interrupt the courſe of his ſtudies .

4. Now what ſhall I ſay of his other employments in helping , inflaming , and directing his neighbours to all vertue? What of the moſt grievous perſecutions which he endured for this cauſe, which were many , and very continuall ? For certaine young ſchollers , being noble and of excellent witts , hauing forſaken al that they had, to follow the counſailes of Chriſt our Lord , and moued with the wordes and example of this Bleſſed Father , made a great change in their life , and gaue

all

all their wealth to the poore, begging themselves from dore to dore, and lyuing as poore people in the hospitall. This caused a great styrrre in the Vniuersity, and their kindred & friends (who were not pleased with such courses) conceaued great hatred against him, whome they knew to be the author of that new life, which they accounted folly. And so they began to perlecute, and calumniate him, raising many false testimonies against him, as the world is wont to do, against Gods seruants.

5. Neither did the matter end in words alone: for in the Colledge of S. Barbara, where at that time, he studyed Philosophy, they would haue



corrected him publickly, with a seuerer, & publick kind of punishment which vsed to be inflicted vpon such as were vnquiet, and of a turbulent behauour: and this, because he exhorted his schole-fellowes to the deuout frequentation of the Holy Sacraments, and to giue themselves vpon festiual dayes, more then at other tymes, to prayer; and because by this his counsaile, a certaine Spanish schollar, named Amadore, had left the Colledge, & the world to follow Christ naked vpon the Crosse.

6. And although the Father knew before, what was intended, and deuised against him, and after that the Colledge gates were shut, and the

bell

bell rung, and the Maisters ready with their rods in their hands to correct him, and all the schollars gathered together to behould this spectacle, he remayned so vndaunted, that he was neither troubled, nor shewed any weakenes: yea, least the glory of Christ should be diminished, & Vertue dishonoured, and accounted an ignomy amongst Christians, & those tender plants, which had begun to flourish should be blasted with that whirlwind, he spake to the Rector of the Colledge with such a maiesty, and freedome (offering himselfe on the one syde very prompt, and ioyful to haue that Sacrifice made of him; & on the other declaring

His fortitude & alacrity in ignominies and injuries,

the



the harme, which those who were as yet but beginners, & tender in vertue, would receive, if he should be punished, (for hauing exhorted them thereunto) that the Rector there befor all those who were gathered together asked pardon of him, as of a Saynt, who made no account of his owne ignominy, but only of the honour of God, and the good of his neighbours.

7. Thus this chastisement was omitted, and Vertue remained with more reputatiō, and the Holy Father came to be more known: & the Rector (who was named Doctor Iames Gouea, of Portugall, a learned and pious man,) remained with such affection to

the

the Father , and for his sake to his children , that in progresse of tyme, he was the principal Author who perswaded the King of Portugall , Don Iohn the third, to send the Fathers of the society of Iesus to the East Indies , who since haue done so much good in those remote, and large Prouinces , conuerting innumerable soules of Infidells, to our Holy Religion: our Lord taking so small and ignominious an occasion , for so great a thing, & so much to his glory .

8. Out of all that which men did against the Blessed Father , God drew profit for the Father himself who endured it , & for those who euery day ioyned themselves vnto him,

What meanes God took to open the gate, for the children of Ignatius to goe to the East Indies.



The In-  
quisitor  
of Paris  
appro-  
ueth the  
procee-  
dings of  
Ignati<sup>o</sup>.

him with desyre to imitate the  
examples of his vertues ; and  
they serued also for a greater,  
and more cleere testimony of  
the truth. As it happened here  
in Paris , where his Aduersa-  
ries not contenting themsel-  
ues with the calumniations, &  
false suspitions which they  
had raised against the Blessed  
Father , they denounced him  
also to the Inquisitor, who  
was a learned , and a graue  
Deuine, called Maister Mat-  
thew Ory, a Friar of S. Domi-  
nicks order. But the Inquisi-  
tor remayned so well fatisfied  
with the Fathers life, & lear-  
ning, that he demaunded of  
him the booke of Exercises ,  
which he composed in Man-  
resa ( as we haue said ) and it  
pleased

pleased him so much, that with his leave he tooke a copy of it for himself: & gaue a testimony by authentical Writing. of the innocency, and purity which he had found in his life & behauour. And afterward in Rome, in a great storme, which was raised against him, and against those of his company, the same Inquisitor was one of the witnesses of the innocency of Blessed Father Ignatius, and an approuer of his doctrine, as shall be declared hereafter.

**G***of*



*Of those that adioyned themselves to B. F. Ignatius, and of their veruious imployments.*

## CHAP. VIII.

**A**N D because the Father had an eye, and desire to get, and procure Company which might help, and con-  
curre to the saluatiō of soules, our Lord hauing called him to this so great an enterprife; he was attentive to nothing more then to gayne some yong men of good ability, and laudable cōuersation, who might haue the same intention: and so he gained Peter Faber of Sauoy, Francis Xauier of Nauar,

James

James Laynes of Almacan ,  
Alfonfus Salmerõ of Toledo,  
Simon Rodericus of Portugal,  
and Nicolas Bobadilla , who  
was of a place night to Palen-  
tia. After these their came like-  
wise to him other three , who  
were Claudius Iaius of Sauoy,  
Ioan Codury of the Delphi-  
nat, and Paschatius Broüet of  
the Prouince of Picardy ; so  
that they were in all ten. And  
though , they were of so  
different Nations, as some of  
Spayne, and others of France,  
at the tyme that those two  
Kingdomes were at such ter-  
rible warres, notwithstanding  
they were all of one and the  
same hart , and will .

2 . All these were Mai-  
sters of Art, and studied Diui-



nity, and the day of the Assumption of our Blessed Lady at a Church not farre from Paris called *Mons Martyrum*, after they had confessed, and receiued the body of Christ our Lord, they made a vow to leaue, vpon a certaine day appointed, all that they had, and to imploy themselves in the spirituall profit of their neighbours, and to goe in Pilgrimage to Hierusalem, if coming to Venice they might haue commodity to doe it within a yeare. And if they could not goe within that yeare, or if in going they could not stay at Hierusalem, to offer themselves at the Popes feet, the Vicegerent of Christ our Lord, that his Holynes might

might freely dispose of them,  
in the service of the Church,  
and the saluation of soules .

3. This being agreed vpon  
among themselues, Blessed ig-  
natus gaue order to the rest  
to take their iourney towards  
Venice , when their studyes  
were ended ; where he would  
expect them, after that he had  
byn first in Spaine, and dispat-  
ched there certaine businesse  
for some of them , and other  
important affaires for the ser-  
uice of God , which cauled  
him to goe thither . With this  
resolution he departed from  
Paris , and came to his owne  
Countrey , where though his  
Brother were Lord of the  
Place , yet he would by no  
meanes lodge in his house



What  
he did  
in his  
owne  
Country.

nor take that, which he needed of him, but liued in the hospitall, asking his poore Viſtualls from dore to dore. There he taught the Catechiſme, of Chriſtiã Doctrine, and preached with ſuch con-  
course of people which came from many villages, that he was inforced to preach in the fields, becauſe the multitude could not be containd in the Churches, and many that they might heare, and ſee him the better, climbed vp into trees: and though the Father was very weake, and ſicke of an ague, yet he preached thrice euery weeke; and all the words which he ſpake, were plainely heard more then a quarter of a mile, from the  
place

place wherein he stood, which seemed very strange, and miraculous.

4. With these his Sermons he rooted out many vices, and established many things profitable for sustayning the poore, and the amendment of those who were in mortall sin, providing in all things for the good both of soules & bodyes, and leauing all that Country in admiration, and replenished with a most sweet odour of his vertues, and the miracles which God wrought by him. For in that place he healed a man named Vastida, who had byn many yeares much troubled with the gout; and a vertuous woman who had byn in a cōsumption for some space;

He cureth a man of the gout, & a woman in a consumption, and another possessed.



and deliuered another, who had byn tormented by the Diuell foure yeares. And our Lord wrought other things by his meanes, which were held for miraculous; by reason wherof, and for his holy life, all the people respected him so much, that they did strue to touch his garments, esteeming him as a Saint, and a great Seruant of God.

5. From hence alone, & without money, asking almes by the way, he went to Pampelona, and from thence to Almacan. Siguença, & Toledo, to dispatch the busines which was commended vnto him. Afterward he took ship, neere to Valentia, for Italy, and with great labour incommodities

modities and dangers, he arrived with our Lords favour at Venice, to expect his company there, as they had agreed in Paris. But the Diuell esteeming him now his open enemy, and foreseeing the warre which he was to make against him, did persecute him there also, and by certayne of his ministers published, that he was a fugitiue, and that his Statua being burnt, was fled from Spayne, and other things of like nature, but all false; and were declared to be such by Hierome Verall Archbishop of Rosa, who after was Cardinall of the Church of Rome, and at that tyme Apostolicall Nuncius in Venice. In the tyme that he stayed for

He is accused at Venice and declared innocent.



his company he did much good, drawing many learned, & pious men to Gods seruice, who vnited themselues with him, and directing some of those Senators to all vertue, and leauing a most sweet memory of himselfe, with all that knew, and conuersed with him.

The rest  
of his  
compa-  
ny com-  
meth to  
Venice,  
& there  
serue in  
the hos-  
pitalls.

6. His company came from Paris to Venice the 8. of January 1537. hauing endured much by the way, it being long, and the tyme sharp, and rigorous, and they comming also on foot with much discomfort: but they ouercame all difficultyes by the particuler graces, which God gaue them, and with an inflamed desire to suffer much for him

him . In Venice they found their Father , and Maister Ignatius , with the other cōpany which was come vnto him , and they imbraced on another with exceding great contentment . They presently deuided themselues into diuers Hospitalls , to serue and assist the poore . Afterward they went to Rome on foot , with extreme pouerty , and need , asking almes , and fasting euery day , because it was in Lent : where hauing receiued the benediction of Pope Paul the 3 . to goe to Hierusalem with the same pouerty , they returned to Venice , where Father Ignatius remayned .

7. There those who were not priests tooke that order ,

the



They are  
made  
Priests  
& deu-  
de them-  
selues in  
the state  
of Ve-  
nice.

the day of S. Iohn Bapt. in the  
same yeare 1537. hauing before  
made the vowes of Chastity,  
and Pouerty, in presence of  
the Apostolicall Legate. And  
to expect their going to Hieru-  
salem, they deuided themselves  
in the Citties of the dominion  
of Venice: and Fa. Ignatius,  
with Father Faber, & Father  
Laynes remayned 40. dayes  
without the Citty of Vincen-  
za, in a little house, or Hermi-  
tage, which was left desolate  
& halfe falne downe, without  
dores, or windowes, so that  
the wind, and water entred  
in on all sides. They slept  
on the ground vpon a little  
straw, and had nothing to eat,  
but a few hard, and mouldy  
crusts of bread, which were

giuen

giuen them of almes, not without difficulty, seething them first in a little water, that they might be able to eat them.

8. But afterward hauing wholly lost their hope of going to Hierusalem, they resolved to deuide themselues in the chiefe Vniuersities of Italy: & B. F. Ignatius with Father Faber and F. Laynes went to Rome, whither God called them, to begin the new Society, & Order, which through the whole world, was so much to increase his glory. It was a very markeable thing that for many yeares before that of 1537. & after that vntil 1570. there neuer fayled some ships for pilgrims to go to Hierusalem, but only that yeare. For

our



our Lord directed the courses of this Blessed Father, and of these in his company for higher matters, then they understood, or thought of in the beginning.

*The Society of Iesus is founded, and confirmed by the Sea Apostolick: and Ignatius is ordained Generall.*

CHAP. IX.

Ignatius  
his deuotion  
to our B.  
Lady.

THE Blessed Father, after he was made Priest, had takē a whole yeare to prepare himselfe for his first Masse. In this tyme, he imploied himself with all the forces of his soule most humbly beseeching the glorious Virgin Mary, the Mother

ther of God, that shee would bring him vnto her Sonne: & that since she is the Gate of Heauen, and a singular Aduocate betwixt God and Man, she would procure him entrance, that her most Blessed Sonne might take notice of him by her meanes, and he might come to knowe her Sonne, & reuerēce him with a most entire hart & deuotion. He added moreouer, that since the enterprife, which he had vndertaken for his seruice, was so great and hard, that shee would open the gate, and take away the difficulties which might hinder in so important an affaire.

2. With these desyres, & wishes the B. Father tooke

his



his way towards Rome, on foot, with F. Faber, and F. Laynes in his cōpany, asking almes, as they were wont: and he receiued the most Sacred Body of our Lord euery day at their hands: and in all his iourney, he was illustrated, and strengthened with heauenly inspirations, and spirituall comforts. But one day drawing nigh to the City of Rome, leaving the two Fathers in the field he went into a desert, and solitary Church some mile from the City to pray. There amidst the greatest feruour of his prayers, he felt his hart changed, and God the Father appeared to him, together with his most Blessed Sonne, who carried

the

the Crosse vpon his shoulders:  
and with the eyes of his soule,  
illustrated with that resplen-  
dent light, he saw that the E-  
ternall Father, turning to his  
only begotten Sonne, com-  
mended Ignatius, and those in  
his company vnto him, with  
exceeding great loue, putting  
them into his hands. And our  
most benigne Iesus hauing re-  
ceiued the vnder his patrona-  
ge, & protectiō, as he stood in  
that manner, with his Crosse,  
turned to Ignatius, and with a  
louing, and mild countenance  
said vnto him: *Ego vobis Roma  
propitius ero*: I will be fauou-  
rable to you at Rome.

3. With this diuine reue-  
lation, our Father remayned  
very much comforted, and

Christ  
with his  
Crosse  
appea-  
reth to  
him and  
promi-  
seth him  
his fa-  
uour.

H strength



Why he  
called  
his order  
the Soci-  
ety of  
IESVS.

strengthened, and he related it afterwards to those in his cōpany, to animate them the more, and to prepare them for the troubles which they were to endure. And with this vision, together with many other excellent illustrations which he had, the most Sacred name of IESVS, was so imprinted in his soule, with an earnest desire to take our Saviour for his Captaine, carrying his Crosse after him; that this was the cause, that at his, and the other first Fathers humble suite, and request, the Apostolicke See, at the Confirmation of our Religion, called, & named it, THE SOCIETIE OF IESVS; which was first done by Pope Paul the third,

third of that name, after a terrible tempest, which was raised against it in Rome, by occasion of a certaine hereticall Preacher, to whome our Fathers opposed themselves. Which storme soon ceased, by reason that our Lord brought in that occasion, and in that very tyme, not without a singular & particuler providence, those who had been the Blessed Fathers Iudges in Spayne, France, and Venice, that now they might be witnesses of his innocency, and vertue. By which meanes the truth being knowne, the Gouvernour of Rome, pronounced sentéce in fauour of our Blessed Father, and of those in his company, by order of his Holynes.



What  
difficul-  
ty there  
was in  
the con-  
firmatio  
of the  
Society

4. Who to proceed more maturely in the busines of the Confirmatiō of this Religion, committed it to three Cardinalls, who in the beginning were very opposite & auerted, especially Cardinall Bartholomæus Guidichion, because he iudged, that new Orders of Religion were not fit to be begun, but the ancient reformed, according to the Decree of Innocentius the third in the Lateran Councell, & of Gregory the tenth in the Councell of Lyons. Which very difficulty, those two great, and glorious Patriarks S. Dominick and S. Francis had in the Confirmation of their Sacred Religions: for the workes of God must passe through this

examine

examine, and fornace.

5. But our Lord Iesus ha-  
uing now taken Ignatius vn-  
der his wings, and promised  
to fauour him in Rome, chan-  
ged the mind of Cardinall  
Guidichion in such sort, that  
he was heard to vtter these  
words: *I like not new Religions  
but yet I dare not omit to approue  
this: for I feele inwardly in my  
hart such extraordinary motions,  
that the diuine Will carryeth me  
to that, which I am not inclined  
to by reason; and imbrace that  
with my affection, which by the  
force of humane reasons I utterly  
disliked.* And thus this very  
Cardinall commended the In-  
stitute of the Society very ear-  
nestly to the Pope: & his Ho-  
lynnes read it, and with the spi-



rit of the Chiefe Bishop said :  
*Digitus Dei est hic* : This is the  
finger of God; affirming, that  
from so smal, and weak begin-  
nings he hoped for, and ex-  
pected no small fruit for the  
Church of God. And so he  
confirmed the Religion of the  
Society, in the yeare 1540. the  
27. of September, which is  
the feast of the S. Cosmus &  
Damianus: but yet he added a  
certaine Limitation, which he  
tooke away three yeares after,  
cōfirming the Society a new.  
And the yeare 1550. Pope Iu-  
lius the third, who succeeded  
Pope Paul, approued it againe:  
and the other Popes, who haue  
followed since, haue establi-  
shed, & en. ched it with many  
Graces, & prauiledges, as may

be

Pope  
Paul the  
third  
confir-  
meth the  
Society.

be seene in their Bulles, and in the Summary therof.

6. But returning to our blessed Father Ignatius, when the Society was thus confirmed, by the Vicegerent of Christ (as we haue said) there met in Rome, the Lent following in the yeare 1541. the first Fathers who remayned in Italy, for the election of a Generall, and the others sent their suffrages by writing. And by common consent of all, the B. Father was declared Generall. His humility was so great, that he could not possibly be perswaded to accept of it, but intreated the Fathers most effectuously not to giue him that charge, of which he was so vnworthy,

He is  
made  
General.



and which he could not exercise without the damage, and harme of the Society. So that finally they were inforced to comfort him, and to condescend to him so farre, as to take other foure dayes to commend that affayre to our Lord anew, and to beseech him to discouer vnto them his holy will. But they continued in their former resolution. At the second time also, which notwithstanding was not sufficient to ouercome the Fathers humility, and the true contempt which he had of himselfe, vntill being retired for some dayes, and hauing made a generall Confession in S. Peters de Monte aureo, to a Father of S. Francis

Order

Order, called Fryar Theophilus, a holy man, and of great parts (with whom before the confirmation of the Society, he was wont to confesse) he tould him, that he resisted the holy Ghost, in resisting his Election.

7. To this voyce our humble Father Ignatius yeilded himselfe, bowing his neck to the yoke, which our Lord laid vpon him: and the 22. day of Aprill of the same yeare 1541. he went with the other Fathers, and three Brothers (of which my selfe was one) to visit the 7. Churches and Stations of Rome, and in the Church of S. Paul he said masse, and made his profession, giuing the B. Sacra-



Ignatius  
and the  
other  
Fathers  
make  
their  
profes-  
sion.

ment to the other Fathers, who likewise made their profession in his hands, shedding many teares, for their spirituall ioy, and feruent deuotion: Yeelding many thanks to our Lord, because he had vouchsafed to bring that to effect, and finall perfection, which himselfe had begun. From that day forward the Society was acknowldged, for a Religion approued by the Sea Apostolike, hauing in it Religious men obliged with their solemne vowes, and profession, and with a Superiour and head, who was to gouerne it for Gods greater glory, and the good of his Church.

*How*

*How he behaued himselfe being  
made Generall; & of diuers  
new Collidges founded  
by his meanes.*

CHAP. X.

**P**RESENTLY after he  
was made Generall, the  
first thing that he did, was to  
rise very early the next mor-  
ning, and to awake all the  
house; iudging it to be his of-  
fice to watch prepetually ouer  
all, and to procure, that all his  
subiects should watch, & euery  
one attend carefully to their  
imploymment. And to humble,  
and debase himselfe so much  
the more, by how much the  
degree in which God had pla-

ced



ced him was high and eminent, he went into the kitchen, and performed the office of Cooke, and such other things of like quality for many dayes, with such diligence that he seemed a Nouice, who did it only for his owne greater profit, and mortification.

2. This being ended he began to catechize, or teach the Christian Doctrin in our Church, which he continued for the space of six, and forty dayes, explicating daily the commandements, articles, & other things appertayning to the principles of our holy faith. All which he declared in Italian, with improper, and vnpolished words, but vttered with such spirit, and  
force

force, that they moued the hearers to compunction; in such sort, that they were so pierced with sorrow, that presently vpon hearing him they went to confession, and could scarce speake by reason of the aboundance of teares and sighes, with which they bewayled their finnes. Of which I my selfe am witnes, being at that tyme but very young, and repeating euery day that which the B. Father had taught.

3. Besides all this, the holy Father attended to plant, propagate, and extend his new order of religion throughout the world. He sustayned it with his prayers, ruled it with his wisdom, gave it life

with



The  
propa-  
gation  
of the  
Society  
within a  
yeare af-  
ter the  
confir-  
mation.

with his spirit, defended it with his valour, and edified, and inflamed it to all vertue with his example. And our Lord, who had chosen, and preuented him with the blessings of his sweetnes, fauoured him with so large a hand, that whatsoeuer the B. Father vndertooke, seemed prosperous and secure. In so much, that after the Society was confirmed by the Sea Aposto-like, (they at that tyme being so few) our Lord spread them in such sort ouer the world, that within the space of one yeare, they were in France, Italy, Germany, Spayne, Portugall, Ireland, and the West Indies, not without much admiration.

4. Our B. Father was General for the space of fifteene yeares, three moneths, and nine dayes, from the 22. of Aprill, in the yeare of our Lord 1541. vntill the last of Iuly 1556. in which he departed this world. All this tyme he remayned in Rome, without going thence, vnles it were twise, once into the Kingdome of Naples, and another tyme to the Citty of Oruieto, where Pope Paul the third was at that season; both which iourneis he vndertooke for affayres of great importance.

5. In all these yeares his employments were to found, and gouerne by himselfe, the house of Rome ( which is the  
mother

The B.  
Fathers  
employ-  
ments  
being  
General.



mother, and Head of the rest) and to send his children to preach in the world, giuing them instructions, by obseruation wherof they might become worthy workemen of Iesus Christ; who with the edification, which by Gods fauour they caused in all parts, drew the peoples affection vnto them, & increased their deuotion in such sort, that many desired Colledges of the Society, to the end they might receiue the more profit by their doctrine, and holy institution. And to this the holy Father did carefully cooperate, sending those of the Society to the places, which seemed most necessary, and conuenient for the foundation

tion of such Colledges, and houses, as were required: and that this plant, which our Lord of his goodnes would haue to increase so much in his Church, might dayly be more firmly rooted.

6. And because the Diuell bare great hatred, and enuy to the B. Father, and his religion, and in all parts moued great contradictions, and persecutions against it; he as a valiant Captaine encountred the common enemy, making as fierce resistance against him, and clearing the truth, not permitting that such lyes, as the Diuell by his ministers spread abroad should preuaile against it. Notwithstanding the Father was not content

I

with



with these so many, & so great employments, which had beene able to weary a Gyant: but with an enflamed desire, and charity to helpe his neighbours (as if he had nothing els to do) he laboured to profit them abroad, and procured to extirpate certayne vices out of the Citty of Rome, & to institute therein many workes much to Gods glory, and the spirituall benefit of soules.

The pious workes which he did in Rome.

7. As for example: that the Phisicians should not cure the bodies of the sick, before their soules were cured with the holy sacrament of Confession, according to the Decretall of Innocentius the third. That there should be a house erected in Rome for the *Cathe-*

*cumeni*

*cumeni*, in which the lewes,  
and Infidells, who desired  
baptisme, and are brought to  
the knowledg of the Truth,  
might be receyued and main-  
tayned. To him likewise is the  
worke, commonly knowne  
by the appellation of *Our La-  
dy of Grace*, to be attributed,  
which was begunne in the  
monastery of S. Martha, wher  
there was a Confraternity, or  
brotherhood instituted to re-  
collect, and retyre all such  
maryed, or vnmaryed womē,  
as remained in euill estate, vn-  
till they were reconciled to  
their husbands, or had some  
other condition wherein they  
might liue without our Lords  
offence.

8. And the charity of the



Blessed Father was so great ,  
that when these poore women  
forlooke their euill life , he  
himselſe would accompany  
them through the Citty , not-  
withſtanding his yeares , au-  
thority , or office of Generall .  
And whereas ſome told him ,  
that he loſt his tyme , becauſe  
theſe women through their  
euill cuſtome , did eaſely re-  
turne to their former vices ,  
the holy man answered with  
maruelous reſpoſe: *I account not  
this labour loſt , yea I aſſure you ,  
that if with the labours & cares of  
my whole life , I could procure any  
one of theſe to paſſe only one night  
without ſinning , I would eſteeme  
them well beſtowed , that the in-  
finite Maieſty of my Creator , and  
Lord , might not be offended in*

*that*

that short space.

9. He laboured no lesse to relieue the necessity, & solitude of Orphanes. And so the two houses which are in Rome, for such children of both sexes were by his meanes erected. Likewise with no lesse, yea with more care, he procured the foundation of the Monastery of S. Catherine in Rome, called *de Funarijs*, in which Virgins, who eyther by the negligence or defect of vertue in their mothers, or by reason of their pouerty are in danger, doe retire themselves, as to a sanctuary. For his charity was so great, that he alway treated of such things, as might profit his neighbours, and further their saluation. And that this



charity of the Blessed Father, together with his fortitude, and constancy, in the workes which he vndertook for Gods greater seruice, might the better appeare, our Lord permitted terrible persecutions, and tempests to be raised against him, for these his good, and profitable labours: which notwithstanding finally did breake their furious waues vpon the rocke of truth, and the workes remained more firme with these contradictions; and the Fathers sanctity more approued, and knowne.

10. It cannot easely be believed, how many things were borne vp, and sustayned with the shoulders of this diuine Giant, and with what valour,

and

and spirit he sustayned them ,  
especially hauing so weake ,  
and sickly a body . For besides  
the affaires already mentioned  
which had byn sufficient to  
weary many men, diuers Prin-  
ces , and persons of all quali-  
ties , did write vnto him ,  
from almost all the parts , and  
Prouinces of the world. Some  
for their deuotion commen-  
ded themselves to his prayers:  
others to benefit themselves  
by his prudence and wisdom,  
demaunding his counsell:  
others to help themselves with  
his fauour, and industry in  
dispatching businesse: others  
to giue him thanks for the  
benefits , and good assistance  
receiued from his children:  
and others for other respects .



And they were so many, that only this employment had byn sufficient to tyre any strong man, if he had not byn vpholden by the mighty hand of our Lord, who gaue him forces for all. So that when he was most weary, sickly, and alone, and without the helps which were necessary for so great a charge, he seemed most stronge; and in his weaknes was discovered, and shined the vertue and force of God.

*Of the happy Death of B. Ignatius: and what happened therat.*

CHAP. XI.

**T**HE blessed Father with the force of his soule supported

ported the weakenes of his body, enduring with great patience the troubles of this pilgrimage, and conforming himselfe in all things to the will of God: but he had such an enflamed desire to see, and enioy him, that he could not suppress the gladnes which he cōceiued in thinking vpon his passage out of this world, without teares. Wherefore being now loaden with yeares, wearied with sicknes, afflicted with the perturbation, & new calamities of the Church, and hauing an ardent desire to be with Christ, he began to beseech him with many teares, and sighes, that he would vouchsafe to take him out of this exile, and banishment and



carry him to that place of rest, where he might praise him, and enioy his blessed presence, with the freedome, which he desired.

2. And our Lord heard his request, giuing him certayne signes, and pledges thereof. Whereupon, in a letter which he wrot to Doña Leonora Mascareñas, who had byn Nurse to Phillip the second, the Catholike King of Spayne, and his very deuout daughter, he tooke his leaue of her, telling her (as she herselfe afterward told me) that, that should be the last letter, which he would write vnto her, & that he would earnestly commend her to God in heauen. Wherefore vnderstan-

He fore-  
knew  
his death  
& wrot  
of it to  
Doña  
Leono-  
ra Ma-  
scaren-  
as.

ding

ding that this so happy, and  
ioytfull a day for him approa-  
ched ( though at that tyme he  
had not any great sicknes, but  
only his ordinary weakenes,  
and indisposition, which see-  
med not strang to them that  
lyued with him ) the Blessed  
Father went to Confession,  
and receiued the blessed Sa-  
crament, as he was wont to  
do, when he could not say  
Masse: and vpon the 30. day  
of Iuly at three of the clocke  
in the afternoon, he called for  
Father Iohn Polancus Secre-  
tary of the Society: who litle  
thinking what he would haue  
with him, the B Father tould  
him with exceding great re-  
pose, that the houre of his de-  
parture out of this world drew

neere



neere, willing him presently to go kisse the Popes Holynes feet in his name, and to craue his blessing for him, and a Plenary Indulgence of his sinnes, that so he might enter with more confidence and comfort into that his last iourney: all which his Holynes graunted very willingly, giuing great signes of loue, and grieve.

3. The Phisitians being called, said, that the sicknesse was not dangerous, and the Father made no alteration in his proceeding ( for being so humble, he would not make any ostentation of the gifts receiued from our Lord, nor of that which he knew, but let the Phisitians do their office, and

and permitted, that their opinion, and counsell should be taken, and followed in all things: ) and in this manner the next morning, which was Friday, one houre after sunne rising, lifting vp his hands, & fixing his eyes on Heauen, calling vpon I E S V S with his tounge and hart, with a serene and quiet countenance, he rendered his Blessed soule to him, who had created it for his so great Glory, the last of Iuly in the yeare 1556. A man truly humble which he shewed euē in that his last houre: since that knowing (as he did) the tyme of his death, he named no Vicar Generall (as he might haue done) nor would call his children to exhort

them

His departure  
the last  
of Iuly.  
1556.



them, and to giue them his Blessing, nor make any other demonstration of a Father, to signify that he had done nothing, and accounted himself as nothing in the foundation of the Society.

4. He deceased at the age of threescore and fyue yeares, and in the 35. yeare after his Conuersion: in which space he liued in extreme pouerty, pennances, peregrinations, labours in study persecutions, prisons, fetters, with other great troubles, and molestations, all which he endured with a cherefull, & admirable constancy, for the loue of Iesus Christ, who gaue him victory ouer the Diuells, & all his other aduersaryes which  
procu-

procured to ouerthrow him. He liued 16. yeares after the Society was confirmed by the Sea Apostolick, and in them he saw it multiplyed, and extended almost thoroughout the whole world. He left established 12. Prouinces, that of Portugall, of Castilla, of Aragonia, of Andaluzia, of Italy (which cōprehendeth Lombardy, and Toscan) of Naples, of Sicily, of Germany, of Flaunders, Fraunce, of Brasile, and of the East Indies: & in these Prouinces there was at that tyme about one hundred Colledges, or Houses of the Society.

5. The death of so Holy, and excellent a man caused great feeling, and sorrow in

Rome,

What  
houses,  
and Pro-  
uinces of  
the So-  
ciety he  
left found-  
ed.



Rome, especially amongst his children, who remained there, & afterward in the rest of the Society, in which presētly after his decease, the fauour which proceded from their dead, or rather truly lyuing Father was perceyued. For throughout the whole Society there ensued a most tender feeling of his most fragrant memory, ioyned with teares of cōfort, and a desyre replenished with holy hope, togeather with a certayne vigour, and fortitude of spirit: so that they all seemed to burne with new desyres of labouring, and suffering for Christ.

6. His body was placed in a low, and humble tombe, the first day of August at the

right

right hand of the high Altar, in our litle Church of the B. Virgin Mary in Rome. Afterward vpon the same day of his death in the yeare 1569. it was trāslated to another place in the same Church, because the high Altar was changed: and finally in the yeare 1587. vpon the 19. day of Nouember which is dedicated to S. Pontianus Pope, and Martyr, it was translated againe, with great solemnity to the new, and sumptuous Church of the Professed House, which Cardinall Alexander Farnesius had erected.

7. It was placed in a chest of lead, vnder a vault, at the right hand of the high Altar, with a playne stone, which

K

coue-



couereth the graue, and in the wall a black shining marble, in which these words are engrauen.

D . O . M .

IGNATIO SOCIETATIS IESV FVNDATORI. OBDORMI-  
VIT IN DOMINO AETATIS  
SVAE ANNO LXV . CONFIR-  
MATI A SEDE APOSTOLICA  
ORDINIS XVI. SALVTIS HV-  
MANAE M.D.LVI. PRID. KAL.  
AVG. EIVS IN CHRISTO FILIJ  
PARENTI OPTIMO POSS.

*That is,*

To Ignatius Founder of the  
Society of Iesus, as to their  
most louing Father his childre  
in Christ erected this memory.  
He rested in our Lord in the  
65. yeare of his age, and in the  
16. after the Confirmation of

his

his Religion by the Sea Apostolick, and in the yeare of our redemption 1556 .the day before the Calends of August.

8. In this place remayneth the body of this Blessed Patriarch at this day, reuerenced not only by all his childre, but also by the people, and Court of Rome, & those who repaire thither for their deuotion; by reason of the great opinion, which they haue of his admirable life, and excellent sanctity: as also for the Miracles, which our Lord worketh euery day by his intercession, to exalt him, and make him glorious in the world: and by reason of the fruit, which they see brought forth by the labours, industry,



and trauaile of his children: iudging that the roote, which hath produced such a plant, could not choose but be exceeding perfect, nor the fountayne but very plentiful, and acceptable to our Lord, from which hath flowed so abundant, and hole some waters of vertue, and learning, to water the world, which was before so dry & barren, and replenished with bryars and thornes.

9. His stature was with the least: his countenance very graue: his forehead broad, and playne: his eyes were somewhat hollow; the lids wherof were a little wrinckled, & gathered together by reason of many teares which he continually shed: his eares of a mid-

dle

dle fife : his nose somewhat high, & lifted vp in the midst : his colour though fallow, yet liuely, and his head venerably bald. The māner of his gesture was cherefully graue, and grauely cherefull : so that with his serenity he reioyced those who beheld him, and with his grauity composed them. He halted a little of one lege, which was somewhat shorter then the other (by reason of the wound, which he receiued, & the bones, that were taken out of it) but without deformity; and with the moderation, which he obserued in his gate, it could hardly be perceiued.



*Of the chiefest Vertues of B. Ignatius : & especially of his Humility & contempt of himselfe.*

CHAP. XII.

The  
vertues  
of the  
Holy Fa-  
ther.

**B**UT who can worthily relate in this place, that harmony, and comfort of admirable vertues which were to be seene in the Blessed Father? Who can discover the treasures, and heauenly gifts, with which God enriched, & adorned him? Who is able to explicate the asperity of his penance? the perfectiō of his contempt of the world? his profound humility? invincible patience? amiable meeknes?

his

his so rare spirituali prudence? so sweet, and effectuell gouernment of his subiects? his fortitude, and constancy in aduersities, and contradictions? his confidence, and courage in vndertaking hard, and difficult attempts for our Lords loue? his vigilancy, and sollicitude in seeing them performed? his burning, and enflamed loue of God, and of his neighbours? his continuall prayer with which his soul enioyed the visitations of her sweetest spouse? and finally his miracles, and the wonderfull workes which our Lord hath done, and dayly doth by his meanes?

2. For to omit the rigour of his pennances, his naked-



His hu-  
mility .

nes, hunger, and cold, his disciplines, and hayrclothes, and all other kynd of penalties, with which he afflicted his body, from the tyme that he began to serue our Lord, he most affectuouly imbraced the vertue of Humility, as the foundation of all other vertues : going torne, and halfe naked, and liuing in the Hospitalls as a poore man, among other of that quality, despised, and contemned and desyrous not to be knowne, or esteemed of any, and very ioyfull when he was neglected, and persecuted for the loue of Iesus Christ our Redeemer; by which he taught vs, that he who pretendeth to ascend on high, must begin very low,

and

and that according to the height of the building, the foundation must be layd low; and that for the conuersion of soules this affect of true humility helpeth more, then to shew authority, which hath some tast, or sauaour of the world.

3. I heard him say, that al those of the house gaue him example of vertue, and matter of confusion, and that he was not scandalized at any of them, but only at himselfe. And in a letter, which I haue seene, he wrot, that he had neuer treated with any of spirituall affayres, how great a sinner soeuer he was, that he seemed not to haue gayned much by that communication. Doubtles because he esteemed

K 5 himselfe



himselfe a greater sinner. And to this purpose he was wont to say, that he did not think, there was any in the world, who on the one side receyued so great, and so continuall fauours at Gods hands: and on the other, was so defectiue, and carelesse in his seruice. One day, as we were togeather alone, he tould me, that he was to beseech our Lord, that his body after his death might be cast vpon a dunghill, that it might be eaten by foules, and doggs. *For I being (saith he) as I am, an abhominable dunghill, yea very dung it selfe, what other thing should I desyre, for the punishment of my synns?*

4. He desyred, that all  
should

should iest, and mock at him, and said, that if he would suffer himselfe to be caryed away by his feruour, and desire, he should goe vp, and downe the streets naked, and al bemyred, that he might be accounted a foole. But he repressed this so great an affect of Humility with his charity, and desyre to helpe his neighbours. Very seldome (and then not without great cause) did he speake of any thing belonging to himselfe, and when others did speake of them in his presence, or of any thing els, which might redound to his prayse, he presently recollected himself, not without teares, and blushing.

5. The Blessed Father  
had



had at one tyme for his Confessarius an ancient Father of the Society, of the Kingdome of Nauar, who was called Don Diego Eguia, so perfect, and holy a man, that our Father himselfe said vnto me: when we shalbe in Heauē Don Diego wilbe so far eleuated aboue vs, that we shall scarfe be able to see him. This Father spake most earnestly of the vertue, and sanctity of our B. Father, as one who knew his consciēce, and the purity, and the ornament of his soul. The B. Father tooke this very ill, and commanded him in vertue of holy obedience, that he should not speake any word therof so long as he lyued, and not being able to repressse him, he left  
of

of confessing with him. And the holy ould man was wont to say, that he desired to liue some dayes after the death of our Father, that he might declare, what he knew; but our Lord so ordayned, that he died three dayes before, and as it was thought, at the request of our Blessed Father.

6. He arriued by Gods grace to so great, and perfect a knowledge of himselfe, that for many yeares before his death, he had not any temptation of vayne glory. For his soule was so illustrated with light from heauen, that he was wont to say, that he feared no vice lesse then vayne glory, which is a worme, wont to eat, and consume the Cedars  
of



of Libanus, and is bred by the blynd loue, and estimation of our selues. All that belonged vnto him sauoured of Humility: his apparell was poore though cleanly, his bed poore, his food & sustenance poore, and so sober and temperate, that it was a perpetuall abstinence, being also course, and homely. He imploied himselfe willingly in the most humble offices of the house, and in making of the beds, and dressing vp the chambers of the sicke: and he suffered himselfe to be so easily ruled by the iudgment of others, that though he were Superiour, yet he equalled himselfe in all things to his inferiours: yea he did not only equall, but also submit, and

subject

subject himselfe vnto them ,  
with admirable meekenes , &  
humility .

7 . In the tyme that he  
taught the Catechisme , or  
Christian Doctrine , a boy ,  
which was in the house told  
him with great plainesse and  
simplicity , that he spake bad  
Italian , and that he should do  
wel to labour to speak better .  
To whom the Father answered . *Thou hast good reason, Boy, I  
pray thee note my faultes, and tell  
me of them.* One of the causes  
why he desired to haue his re-  
ligion called the SOCIETY  
OF IESVS , was , not to be  
named , and mentioned him-  
selfe , and that it might be  
thought , that he had no part  
in it : and when he spake of  
it ,



it, he alwayes said *this least Society*: for as he was the least in his owne eyes, so he would haue his children to esteeme themselves such. Now what shall I say of that Humility, with which so earnestly, and so often he refused to be General, and would neuer accept that Office, vntill his Confessarius charged his conscience and obliged him therunto?

8. Neither was he content with this, but afterward also in the yeare 1550. he caused the grauest Fathers of the Society to meete in Rome, that he might resigne his Charge, protesting before our Lord, and affirming in a letter, which he wrote vnto them, that he had many, and diuers

tymes

tymes seriously iudged , that he wanted in a manner infinite degrees of those parts, and talents which were required in him , who should haue that Charge , and Office. For these were his very wordes : Whereas all wee who were acquainted with him , knew , that he had so great , and notable a gift in gouerning , that all the excellent Superiours of Religions might take him for a patterne , and example. And though he could not obtayne his desire at this tyme , yet he omitted not to treat of the same renunciation againe , that he might retyre himselfe , as well to giue himselfe with more freedome to contemplation , and enioy by solitari-

L

nesse



nelle, his loueraigne Good, as also because (as he tould me) it seemed to him, that he was good for nothing, and that he hindred some other from gouerning the Society who might profit it more. But he went not forward with his intentiō at this tyme: for he was told, that the Society would in no sort yield vnto it, nor consent to haue any other Superiour, so long as it pleased God to prolong his life.

His contempt  
of the  
world &  
forti-  
tude in  
tribula-  
tions.

9. From this so excellent humility proceeded the contempt of himselfe, and of the world, and all wordly things which this Blessed Father had. For he who is truly humble, desireth to be humbled, and

takerh

taketh humiliation, as S. Bernard saith, for a meanes to obtayne humility. From the same humility likewise came his fortitude in troubles, and his patience in aduersities, and tribulations. For he, who is truly humble, dwelling within himselfe, accounteth himselfe so great a sinner, and so vnworthy of comfort, that he thinketh all to be to much for him, and that no euill happeneth vnto him, which seemeth not litle in comparison of that which he deserueth, and reioyceth to see all creatures take reuenge of him, as instruments of the diuine Iustice.



*Of his Mortifications, and Charity towards God.*

CHAP. XIII.

**N**Ovv what shall I say of the mortification of his passions, and of all inordinate affections, by which he had obtayned an admirable peace in his soul, and so great quietnes, and tranquillity, that nothing seemed able to disturbe him? His complexion was very cholerike, but notwithstanding both in his words, and workes he was so mild, and sweet, that he seemed rather flegmatike, and of a cold complexion. So that hauing wholly ouercome the vicious

excesse

The  
mortifi-  
cation of  
his passi-  
ons.

excesse of his choler , he retained the efficacy , and force which it is wont to giue , and is necessary for the execution of such busines , as we deale in . He alwayes kept one , and the same tenour , and equality in all things : and although that of his body varied , yet his mind , and inward disposition was alwayes one : . whether was he altered or changed with any diuersity of things , or difference of tymes . Yea this equality of mynd , and perpetuall constancy redounded in some sort to his body , which was ready to receive that outward demonstration which reason prescribed .

2 . Being once sicke , the



Physitian advised him, that he should not give place to such thoughts, as might afflict him. And with this occasion he began to examine, what thing in this world could cause him affliction; and after the consideration of many things he found this only one: If by some equality our Society should be disablued; and withall it seemed to him that if this fell out without his fault, after a little recollection in prayer for the space of one quarter of an hour, he should returne to his accustomed peace, and alacrity. Yea he added further, that he should haue his peace and quietnes in his soule, although the Society were dissolved, as salt in the water.

How

How wholly then had he forsaken himselfe, and rooted himselfe in God, who in so great a matter, and so proper, and peculiar to himselfe was so subject, and resigned to the will of our Lord? Which is an euident signe, that his passions were perfectly mortified.

3. By this mortification, and by that perfect knowledg, and contempt which he had of himselfe, this Blessed man, attayned to a most high, and excellent degree of charity, which is the summe of all vertues, and the complement of all perfection. This his burning, and enflamed love towards God, appeared in nothing better, then in that, which he did, and suffered for

His charity  
toward  
God.



him . For true loue is neuer idle, and is not content with only doing much for his beloved, but in suffering much also, and giuing his life for him. How much then did this Blessed Father, and what great things did he suffer for our Lords honour, and to amplify his glory in the world? Part of it may be coniectured by that, which hitherto hath byn said .

4. But the Father himselfe auouched, that all the things of the world put together in one ballance, were to him of no esteeme, if in the other were placed the fauours which he had receyued of our Lord, in the persecutions, prisons, and fetters which he had endured

du  
the  
wh  
in  
she  
for  
bei  
wh  
mo  
to  
sw  
and  
the  
he  
to  
mo  
tay  
Fat  
and  
we  
ty  
5.

dured for his loue. And that there is no created thing, which can cause so great a ioy in a soule, as that is, which she receiueth in hauing suffred for Christ. To which purpose being demaunded by a Father, which was the shortest, and most certayne, and secure way to attayne perfection: he answered, that to endure many, and very great aduersityes for the loue of Christ. *Aske* (said he) *this grace of our Lord, for to whom he doth it, he doth many more togeather, which are contayned in it.* Thus the Blessed Father both did himselfe, and taught others, by which we may gather his great charity towards God.

5. But we haue other more

L 5

cleare



cleare arguments of this his loueto God and to his neighbours for the loue of God. The scope to which all his actions, cares, and intentions were directed, was *Gods greater glory*. For he contented not himselfe, that God were not offended in that he did, but procured that he might be glorified. And when two things of Gods seruice offered themselues vnto him, he did alwayes choose that, out of which he thought *Gods greater glory* would ensue. And this was, as we haue said, alwaies his Poesy: and to this scope he alwaies aymed. Manytimes speaking with God from the inmost of his hart, he said vnto him: *O Lord, what do I*

*desyre*

*desire, or can I desire besides thee?*

And his desire to see him, and to be dissolued from the prison of his body, was so great and ardent, that when he thought on his death he could not refrayne from teares, which distilled from his eyes for pure ioy. And this not only to obtayne that soueraigne good for himselfe, but much more to behold the glory of that most sacred humanity of the same Lord, whom he loued so greatly; as a friend is wont to reioyce to see the honour, and glory of him, whome he hartily loueth.

6. In the yeare 1541. in the moneth of Iuly (I being present) he sayd, that if our

Lord



Lord God would giue him his choise, eyther presently to depart out of this life, and to enioy eternall happynes, or to remaine in the world, without hauing security to perseuere in vertue; he would choose this second, if he might vnderstand, that by remaying for some space in this life, he could doe some great, and notable seruice for his Maiesty, casting his eyes vpon God, and not vpon himselfe, nor respecting his owne danger, or security. And he added the cause: for what King (said he) or Prince is there in the world, who if offering some great reward to one of his seruants, he should refuse to enioy it presently, that

he

he might doe some notable seruice for his Prince, would not thinke himselfe obliged to conserue, yea increase the reward of that seruant, since he depriued himselfe of it for his loue, and that he might be able to doe him more seruice? And if mē proceed in this māner, what are we to hope for of our Lord? or how can we feare, that he will forsake vs, or permit vs to fall, for hauing prolonged our happynes, & differred to enioy him for his sake? Let others thinke so if they please (said he) for I will not conceiue so hardly of so good a God, and so gracious, and foueraigne a King.

7. There came one tyme to his mind a thought, what

he



he should thinke, if God should put him in hell: and he explicated his conceit in a paper written with his owne hand in this manner: *There were two things represented unto me: the one, what paines I should suffer there: the other, how his Name was blasphemed. In the first I could not feele, nor find any affliction: and so me thought, and it was represented unto me, that my greatest molestatiō should be to heare his holy Name blasphemed.* These are his very words. Now what an enflamed loue did he beare to our Lord, who found this effect, and disposition in himselfe towards him? What flames of heauenly fire burned in that breast, since that those of the

---

fire

fire of hell could not quench them, nor make him feeble affliction in his owne paynes, but only in the iniury, and offence of his beloued?

*Of his Loue, and Charity towards his Neighbour.*

CHAP. XIV.

FROM this ardent, and feruent loue towards God proceeded, as from a fountaine, the inflamed loue which he bare to his neighbours. For he beheld them in God, and God in them: and so he said that if it were profitable for the saluation of soules to go through the streets barefooted, and loaden with infamous

His charity toward his neighbours.

mous



mous, & ignominious things, he would make no doubt to do it. And that there was no habit in the world so base and vile, which he would not willingly weare to gaine a soule.

2. In Paris he desired to deliuer a wicked man, who kept a Concubine, from that euill estate; and diuers remedies which he had put in practice, taking no effect, he went one day into a Lake of exceeding colde water, by which the other was to passe, and from thence he spake aloud vnto him in these words: *Goe wretched creature to inioy thy filthy delights: seest thou not the stroke of Gods wrath which cometh vpon thee? Goe, for I will remayne here tormēting my selfe,*

*and*

*and doing pennance for thee, untill God release his iust punishment: which is already prepared against thee.* The man was amazed with so wonderfull an example of charity, he stayed, and being touched with Gods hand, returned back, forsaking that dishonest company, to which he had beene captiue so long.

3. He obserued alway with exceeding great care not to render any man euill, but strived to do good to his persecutors, procuring that his benefits towards them should be greater, then the euills, & iniuries which he received from them. One of his fellow schollers who remained in the same house with

His charity towards those who did iniury or persecute him.

M

him



him in Paris, ran away with certaine money, which was sent in almes to the B. Father, and was committed to his custody. Afterward this man being in Roan, fell dangerously sick, and knowing the Fathers charity, wrote vnto him, in what affliction he was, requesting him to take some order for his reliefe. The Father hauing made much and earnest prayer for him, went presently to Roan (which is 28. leagues from Paris) to find him out, & help him in what he could, and with great alacrity of spirit, and force of mind, he went in three dayes those 28. leagues barefoot, without eating one bit of bread, or drinking one drop  
of

of water, offering this labour and penance to our Lord, for the health and life of him, who had deceiued him in that manner.

4. Another likewise, who in Paris had receiued much charity at the holy Fathers hands, assaulted by Sathan, & becomming as it were furious, resolved to kill him, and being gone vp the stayres for that purpose, heard a dreadfull voyce, which said vnto him: *Thou wretch what wilt thou do?* who terrified with this voice, cast himself at the Fathers feet weeping, and related vnto him, what his purpose was. The Father cherished, and comforted him; but his charity, and meeknes was not



sufficient to with-hould this very man from blowing the coales of diuers calumniations & lyes afterward in that storme, which ( as we haue said) was raised in Rome, before the Confirmation of the Society: where the Iudges hauing punished him for that cause, and the tempest being past ( to requite good for euill) the Father receiued him into the Society at the request of those, who had raised that persecution: but he perseuered not in his vocation. If the B. Father dealt thus with strangers, and with those that pretended to do him iniury, what maruaile is there, that he vsed the same charity with his subiects, and children?

5. One of the nine Fathers which came vnto him in Paris, being much afflicted & disquieted with a troublesome, and dangerous temptation, so that he was in a manner lost; the B. Father deliuered him from that danger, by weeping bitterly, & praying to God continually for him, without eating, or drinking in three whole dayes, beseeching our Lord to comfort, and strengthen him: and so he did. Another tyme another Father was much out of order, exceeding the bounds of reason, by which meanes the holy Father was much grieued, and afflicted for the harme, which the other receiued. The reuenge which he



procured, was to put himselfe in prayer, and to shed many teares for him, and saying Masse, from the bottome of his hart, he cryed, and sighed vnto our Lord, saying: *Pardon him, O Lord, Pardon him, my Creator, for he knoweth not what he doth.*

6. Another tyme a Brother of the Society, being grievously tempted in his vocation, and resolved to forsake God, who is the fountayne of liuing waters, and returne to drinke of the broken cisternes of the world, which containe no water of grace, nor of true repose; the Father vnderstanding that the cause of that perturbation was the shame, that the brother had to confesse a

sinne

sinne which he had committed, he went vnto him, and declared his former life, and how blynd he had byn in following the vanity of his senses and how much addicted to the false loue of creatures, that by this meanes the Brother might be lesse ashamed, and learne to haue a true cōceit of the goodness, and mercy of our Lord.

7. Now what shall I say of the meekenesse, and benignity, which he vsed towards all men, & especially to those, that were vnder his charge? Of the care he had, least they should be overlayd? Of the sweetenes wherewith he condescended to the weake: rayfed those that were fallen: comforted the afflicted: en-

His meekenesse, & benignity towards those who were vnder his charge.



couraged the faint-hearted: and tooke compassion of the diseased, and sickly? For certainly it was a thing which caused admiration, to see the care that he vsed, for the cure, and comfort of the sicke. And he told me sometymes, that our Lord had with particuler providence provided that he should haue so little and vnperfect health, that by his owne sickness & infirmities, he might learne to esteeme those of others; and take compassion of the weake.

8. Being in Vincenza sick of an ague, he vnderstood, that Father Symon Roderiquez, one of the Fathers, was in Bassana (about a dayes journey from Vincenza) very

sick,

sick, and in danger of death: and presently the B. Father tooke his iourney towards Bassana, in the company of Father Faber, to visit, and comfort Father Symon, and he went with such courage, and force of spirit, that Father Faber could not follow him. Another tyme, being on the way, Father Laynes, who was with him fell sudainly into a very great payne, for remedy wherof, the Father presently sought him, an horse, giuing six pence for him, which was all the money they had gotten of almes, and wrapping him in his poore thrid-bare cloke he set him vp, and ran before him with such alacrity, & lightnes, that Father Laynes told me,



he could scarce keep him company being on horsbacke.

9. But he discovered this his Fatherly loue towards his children in nothing more then in prouiding for their good name, and spirituall profit, and in burying in perpetuall obliuion such faults as they committed, eyther by humane frailty, or negligence, when they themselues did acknowledge them with sorrow, and desire of amendement. With this, and other louing, and Fatherly proceedings he did win the harts of all his children, and might do with them what he would, they were so subiect, tractable, and obedient to his will; and he prouoked them to his imitation in all

perfe-

perfection, and in that pure, sincere, and diuine loue of our Lord in which it consisteth.

10. Notwithstanding this loue towards his children was not feeble and remisse, but sweet and strong, mild and seuer. For as he was sweete, and gentle with the humble and obedient: so he was terrible to the rebellious, and stiff-necked, hauing great care to further his subiects in vertue, and encourage them to perfection, vsing euery one mildly, or seuerely according to their capacity, but yet shewing loue to all. And he was so dextrous in ioyning sweetnes with seuerity, that thought he desired much to haue all his children

indiffe-

The Fathers  
loue was  
sweet &  
strong.



indifferent in matters of obedience, without inclination to any one thing more then to another, notwithstanding he examined the naturall disposition of euery one with great diligence, and applyed himselfe vnto them in all things, wherein he saw them to be well giuen. For he vnderstood, how troublesome that is, which is done with naturall repugnance, and that no violent thing is durable: shewing his religious feuerity in requiring indifferency, and his Fatherly mildnes, and benignity in condescending to their inclinations.

of

*Of the particuler Deuotion, and  
other vertues of B. F.  
Ignatius.*

*CHAP. XV.*

**V** E should neuer make  
an end, if we would  
particularly treat of the admi-  
rable charity of this glorious  
Father, and of all his other ver-  
tues, which were without  
number. Of his prudence ra-  
ther diuine then humane,  
which our Lord imparted vn-  
to him, to the end he might  
draw the whole frame of the  
Society. Of his so excellent  
fortitude and magnanimity to  
vndertake great things, and  
resist contradictions, and dif-  
ficulties.

His o-  
ther ver-  
tues.



ficulities. Of his mildnes, and meekenes with which he did ioyn the harts of those that treated with him, changing, and bending the wills, and affections of his very aduersaries. What shall I say of his Vigilancy, and admirable solicitude in bringing to an end the workes, which he did undertake? For he did not only seeke out with prudence what meanes might help him to the compassing of them, but having found them he vsed them with great efficacy, neuer giuing ouer that which he had once begun, vntill he had brought it to perfection.

2. What should I say of the wonderfull confidence, which he had alwayes in God?

In

In his imprisonments that he would protect him : in his labours that he would help him: in his difficult enterprises, that he would perfect them with his powerfull hand? And in his pouerty, that he would relieue him , and sustayne his children, as he did many tymes miraculously, shewing that the hope of this holy Father had not byn in vayne? What shall I say of the modesty , and efficacy of his words? What of his auoyding to iudge , or condemne other mens liues? What of his circumspection in speaking or hearing others speak of their neighbours faults , thought they were publicke, and talked of in the very stree-tes? What of his warines and  
wisdome,



wisdome, with which he interrupted all speeches, that might be occasion, though neuer so light or small, of any murmurati<sup>o</sup>n? What of the other vertues which he had, and all so perfect, as if he had only one, and with such eminency, that no man knoweth in which of them he excelled most? But let vs omit them al, to speak of that vertue which is the guide, and mistresse of the rest, & the passage, or conduct, by which our Lord imparteth his giftes to our soules, that is Prayer, & Deuotion, and the familiar conuersation with his Diuine Maiesty.

3. The Father himself cōfessed, that our Lord had largely imparted vnto him the grace  
of

of deuotion, which he for his humility attributed to his own weaknes, & misery; because being now old, sickly, & wearyed, he was good for nothing, but to giue himselfe wholly to God. Presently after he was made Priest, when he said the Diuine Office, the aboundance of Gods comfort was so great, and the teares, which he shed so many, that he was enforced to stay almost in euery word, and to interrupt the houres, or part of the office, which he said: And this went so far, that he had almost lost his sight with weeping. In matters of importance, he was neuer wont to take any resolution, though he had neuer so many probable reasons, be-

His deuotion,  
& prayer.

N

fore



fore he had commended them to our Lord in Prayer. There was no houre in the day, in which he did not inwardly recollect himselfe, and setting aside all other businesses, examined his conscience: and if peradventure some great, or vrgent businesse permitted him not to fullfil his deuotion in one houre, he did presently recompence it so soone as he might: albeit he neuer gaue himselfe so much to outward affayres, that he lost the inward deuotion of his spirit.

4. He had God alway present before his eyes in all things, and they all serued him for a booke to read his diuine perfections in, and to eleuate his hart to him, draw-

ing

ing spirituall documents, and profitable aduises out of euery thing that he did see; teaching that this manner of prayer is very profitable for all, principally for those who are imployed in exterior things belonging to Gods seruice. Before his prayer he prepared his soule, and entred into the O-ratory of his hart; and there he inflamed himselfe in such fort, that it appeared in his countenance, and he seemed to be all set on fire, as we noted, & discouered many tymes. He vsed such attention in euery thing, though neuer so litle, belonging to his conuersation with God, and he was so recollected, and present in himselfe when he did it, that he



seemed to behold the Maiesty of God present, as when he said grace before, or after meat and in other like occasions.

5. He had a very excellent gift of teares, which he shed in great aboundance in his prayers, with great ioy of his spirit, and no lesse harme to his body; of which he made no account, that he might not loose the spirituall fruit of his soule. But finally overcome with reason, and because the Phisitians shewed him, how much that continuall effusion of teares did hurt his health, he beseeched our Lord to giue him the maistry, and command ouer them. And he obtained it so entirely, that he seemed to haue them in his hand

hand to shed, or repress them when, and how it pleased him. And this with so great fauour of the diuine Mercy, that though his eyes were dry, yet his spirit remayned alwayes moist, and his heauenly illustrations were not diminished, how much soeuer his teares were moderated by reason, but their fruit remained in all force and vigour. No noise, how great soeuer it were, did trouble, or hinder him in his prayer if he had giuen no occasion therof. But any obstacle whatsoever was an impediment vnto him, if it were in his power to auoid it, so that, it was not the noise, but the negligence, which he seemed to haue committed, in not taking away,



that which disquietted him at his prayer. The B. Father himselfe being once demaunded by Father Laynes of the manner of his prayer, gaue him this answer: that in matters concerning our Lord, he found himselfe rather *Passively* then *Actively* (for these are the words which the contemplatiue, and those who treat of this matter do vse:) accounting this the highest degree of contemplation; in the same sort, that S. Dionysius Areopagita, speaking of his master Hierotheus, sayth of him: *Erat patiens Diuina.*

His deuotion to our B. Lady.

6. He was exceedingly deuout to the most Sacred Virgine Mary our B. Lady, whom from the tyme that he opened

his

his eyes to behold the light of  
heaven, he alwayes tooke for  
his especiall Patronesse & Ad-  
vocate; having recourse to her  
in all his necessities, difficul-  
ties, and labours; and recey-  
ving great graces, and fauours  
from her mighty, and bounti-  
full hand; as may be gathered  
by that, which we haue said  
hitherto, and shall appeare by  
that which we will say heare-  
after.

*Of his diuine Reuelations, and  
Contemplations in God.*

CHAP. XVI.

**B**UT what meruaile was it,  
that he should giue himself  
so much to prayer, who was

What  
reuela-  
tions he  
had.



so greatly fauoured by God in his prayers, and that he should be absorpt in contemplation, who was illustrated with so many diuine visitations, and reuelations? For from the tyme of his first sicknes, and before he was conuerted from the vanity of the world to our Lord, his diuine Maiesty began to fauour him, and sent him (as we haue said) his Apostle S. Peter, in his greatest daunger, to restore him his health. And after that he had put himselfe vnder the banner of our Lord Iesus Christ, fearing the weakenes of his flesh, the most Excellent, and Soueraigne Queene of Angels, hauing her most pretious Sonne in her armes appeared vnto him, as

he

he was awake, and with the splendor of her glory enlightened him, with the sweetness of her presence recreated and strengthened him, blotting out of his soule (as it were with her hand) all vncleane cogitations, and dishonest representations.

2. In the tyme, that he remayned at Manresa, afflicting himselfe with such austere pēances (as hath beene related) after he had passed those torments, tentations, and scruples, which brought him so low, and to such extremity; our Lord comforted, and cherished him, with his soueraigne, and heauenly visitations. For sitting one day vpon the steps of S. Domi-



His reue-  
lation  
concer-  
uing the  
most B.  
Trinity

nicks Church, saying the Office of our B. Lady with much deuotion, our Lord illustrated his vnderstanding, and represented vnto him, as it were a figure of the most holy Trinity, which exteriorly signified vnto him, that, which interiorly he perceiued: & this with such abundance of comfort, that he could not repress his sobs, and teares, nor thinke or speake of any thing, but of the mystery of the most Holy Trinity, with so many similitudes, and examples, that all who heard him, remayned much admired, and astonished. And from that tyme forward, this ineffable mystery was so imprinted in his soule, that euen then

he

he began to write a booke of this profound matter, which contayned 80. leaues, knowing at that tyme no more then only to write, and read. And after likewise the intelligence which he had of the most B. Trinity, the Diuine Essence, the distinction and propriety of the three Persons was so continuall, excellent, and abstract, that the B. Father himselfe in a Note-booke of his owne hand (which was found after his death) sayth, that he could not haue knowne so much with many years study. And in another place he sayth, that it seemed to him, that there was no more to be knowne in this life of those matters of the most



most Holy Trinity, then our Lord had imparted vnto him in a certaine vision.

3. But returning to Manresa another tyme with great ioy of his spirit, he had represented vnto him the manner which God obserued in creating the world. Another tyme hearing Masse in the Monastery of S. Dominicke, at the tyme of eleuation, he did clearly see with the eyes of his soule, that vnder that veile, and forme of bread, our Lord Iesus Christ true God and Man was truly couered, and contayned. Many tymes being in prayer, and for a good space, with the same inward eyes of his soule, he did behould the sacred Humanity

He seeth  
Christ in  
the B.  
Sacra-  
ment, &  
in his  
Huma-  
nity,  
with our  
B. Lady.

of

of our Sauour Iesus Christ. And some tymes likewise the most glorious Virgin Mary his mother: and this not only in Manresa, but also after he was departed from thence neere to Padua, and at Hierusalem, and in many other places.

4. He went once out of Manresa to pray in a certaine Church, distant from that towne a little mile, and in the way being transported, and eleuated in contemplation of our Lord, he late him downe vpon the banke of the riuer, not far from the way, and casting the eyes of his body vpon the water, those of his soule were opened, and illuminated with a new, and

He is illustrated and taught by God.

vowon-



vnwonted light, not so, that he did see any sensible shape, or figure, but after another more high, and intelligible manner. With this light, he vnderstood very perfectly many things, aswell of those which appertayned to the mysteries of our faith, as of other, which belong to the knowledge of sciences: in so much, that the same things, that he had scene before seemed afterward not to be the same. And this Diuine rapt, and suspension endured for a good space.

His extasis of eight dayes.

5. But that other accident which happened vnto him while he was yet in Mantresa is more to be admired. For vpon a Saturday, at the tyme

of

of Complyne, he remayned  
so alienated, and bereaued of  
his senses, that he was held  
for dead: and they had buryed  
him, if they had not discerned  
that his hart did still beate  
though very weakly. He con-  
tinued in this rapt or Extasy  
vntill Saturday of the weeke  
following, at the same tyme  
of Complaine, when many be-  
ing present who obserued  
him, he opened his eyes, as if  
he had awaked out of a sweet  
and pleasant sleepe, and with  
a still, and louing voyce, said.  
O I E S V. And this is testi-  
fied by those who were wit-  
nesses of it, or at least heard  
it related by them who were  
present.

6. That reuelation which he  
had



How  
Christ  
appea-  
red vnto  
him.

had at his comming to Rome  
( as we said before ) was very  
notable, when being at his  
prayers in a Church, the Eter-  
nal Father appeared vnto him,  
and his Blessed Sonne with his  
Crosse vpon his shoulders, who  
spake vnto him these most com-  
fortable words, *Ego vobis Ro-  
ma propitius ero.* Likewise being  
at Monte-Cassino ( where S.  
Benedict did see the soule of S.  
German Bishop of Capua, ca-  
ried by Angells in a globe of  
fyre to Heauen, as S. Gregory  
writeth ) the B. Father beheld  
the soule of Bachelour Hozius,  
who came vnto him at Ve-  
nice, go vp to heauen, and he  
knew that it was the soule of  
Hozius one of his Sociery, who  
being in the Citie of Padua

with

with Father Iohn Codury passed to a better life . And when the same Father Iohn Codury died in Rome, vpon the day of the Decollation of S. Iohn Baptist, in the yeare of our Lord 1541. the B. Father going that morning before he dyed, to say Masse for him at the Monastery of S. Peter *de Monte aureo*, which is on the other side of the river of Tybur, while he was passing the bridge called of Sixtus, he saw the soule of Father Iohn Codury, which went to heauen with great glory : and turning himselfe to Father Iohn Baptist Viola, who accompanied him, and told me of it, he said: *Father Iohn Codury is now departed*



He ap-  
peareth  
in Cullē  
to F. Le-  
onard  
Kessell.

7. Father Leonard Kessell borne in Flaunders, was one of the ancient Fathers of that Prouince, and a very great seruant of God, and so accounted in the Society. I knew him in Cullen, where he laid the first foundations of the Colledge which we haue there, & did gouerne it many yeares with great fame, and opinion of sanctity. This Father Leonard desyred much to see, and conuerse with his B. Father, & Maister, Ignatius. He wrote vnto him, asking leaue to go on foot from Cullen to Rome, which is aboue 300. leagues, only to see him, and enioy his holy communication. The Father answered him; that his presēce was necessary in Cul-

len

len for Gods seruice, & therefore willed him not to remoue from thence; for our Lord could so ordayne, that he might see him without vnder-taking so long, and difficult a iourney. After which Father Leonard being in Cullen, the Holy Father Ignatius appeared vnto him on a tyme being awake while he was yet aliue, & stayed for some space there present with him: and when he departed, he left Father Leonard very much cōforted for hauing obtayned his desire in so strange, and maruelous a manner.

8. To Iohn Paschall sonne of Agnes Paschall (who was wont euery morning to go to the first Masse, which is said



in the Chappell of S. Eulalia, in the Cathedrall Church of Barcelona, vnder the high Altar, he appeared one morning before the same high Altar, some yeares after his death; and Iohn Paschall knew him, and said vnto him, *O my Father*, going towards him; but the B. Father made him a signe with his hand, that he should come no neerer, and so departed. He had other visitations, and fauours of our Lord like vnto these, and wrought other meruails, which we omit to auoid prolixity. But that, which caused vs, who knew and conuersed with this Holy Father, most admiration, is: that these fauours of our Lord being so ordinary, and dayly

(as may be seene in the papers, which he wrote with his owne hand, when he made the Constitutions, and were found after his death) we scarce euer heard him speake, or make any mention of any reuelation, vision, rapt, extasie, or other thing of this kynd: but only of humility, charity, patience, contempt of himselfe, zeale of Gods glory, labouring for the good of soules. prayer, mortification, & other such vertues of which he made great account. For these be such as make men, Saints, and friends of God: and those other things, though they shyne more in the eyes of men, are but signes, and not alwaies certayne, of sanctity & grace.



*Of certaine beames of Glory scene  
about B. F. Ignatius Head;  
& how he was indued  
with the gift of  
Prophecy.*

## CHAP. XVII.

The Fa-  
thers  
head, &  
counte-  
nance be-  
come  
resplen-  
dent.

**N**OT only the soule of this  
Seruant of our Lord was  
illustrated with the visitatiōs,  
and fauours which we haue  
mentioned: but part of thatful-  
nes, which the soule receiued,  
redounded likewise to his bo-  
dy. Whereupon many tymes,  
diuers looking vpon him, did  
see his countenance resplen-  
dent, and casting forth bright  
beames; as it happened in Bar-  
celona to Elizabeth Rosell,

when

whē the B. Father sate among the children on the steps of the Altar, as we haue said: and to Iohn Paschall, the sonne of Agnes Paschall, who kept him in his house a long tyme, in the same Citty of Barcelona: and in Loyola, when he went from Paris, and lyued in the Hospitall, others did see the same. And at Rome the B. Father Philip Nereus, a man of knowne sanctity, & the founder of the Oratory of those venerable Priests of our Blessed Lady *De Nauicula*, which hath done so much good in that Citty (with whome I was very wel acquainted) was a most deuout child of our B. Father Ignatius, and came to him for counsell in all his doubts, and



perplexities: and when he was sad, did feelee his heart lightned, and reioyced with only seeing him, & was wont to recount that he had many tymes seene him with a light about his head, which did cast bright beames from it. This B. Father deceased the 26. day of May in the yeare 1595. and vpon his day and memory, his Children make a great feast.

2. But that is more notable, which happened to Alexander Petronius, a famous & much esteemed Phisitian of Rome, and a great friend of our B. Father, who being once grievously sicke, Father Ignatius went to visit him, and entred into the sick mans chamber, which was very darke, all the

win-

windowes being shut; and at his entrance it was replenished with a new light, which Alexander did see, and demanded of his wife, what light that was; and presently he felt himselfe well, attributing this benefit to the Blessed Fathers presence. And though he dissembled the matter at that tyme, passing it ouer in silence; yet after the B. Fathers departure to a better life, he did publishe, and manifest it with great admiration, and esteeme of his Holynesse. In other places likewise he was seene with this supernaturall light and splendor, and in Barcelona Iohn Paschall often beheld him in prayer eleuated in the ayre, a foote & more aboue



the ground, speaking with God, and saying: *O my God, O my Lord, O that men knew thee.*

He had  
the gift  
of Pro-  
phesy.

3. Our Lord likewise imparted vnto him the gift of Prophecy, so that being illustrated with a Diuine light, he foretold many things long before they fell out. At the tyme that he departed from Marre-  
sa towards Ierusalem, Iohn Paschall aforesaid who then was but a youth about eightene Yeares old, would haue accompanied him; but the Father willed him to returne, & assist his Mother; further telling him, that he should marry, & haue children, together with many troubles, and molestations counselling him to

beare

beare them with patience and the like : all which came to passe, as the Father had foretold .

4. Being in Flanders, whither he went sometymes from Paris to aske almes for his sustentance ( as hath been said before ) dyning one day at Antwerp with certaine merchants who had inuited him , he cast his eyes vpon one of them , who was somewhat far off, a young man, called Peter Quadratus, borne in *Medina del Campo*. And beholding him attentiuely, he bad him come neerer, for being to be so great a benefactor of the Religion of the Society of Iesus, it was fitting, that they should presently come acquainted, and take

notice



notice one of another : adding that he had great reason to thanke God, because he would vouchsafe to vse him, making him the founder of a Colledge of the Society (this being so long before the Society it self, began) all which was verifed. For many yeares after Peter Quadratus, and Doña Francisca Manjona his wife founded the Colledg, which the Society hath at this present in *Medina del Campo*.

5. When the Father went from Vincenza to Bassana, to visit Father Symon, who was very sick, and in danger, having in his company Father Faber, leaving him vpon the way, he went a litle aside to pray for Father Symon, and in  
his

his prayer was certifiyd, that he should not die of that sickness, as he told Father Faber at his returne. And comming to the place where the sicke man was, he imbraced him saying: *Feare not, Brother Symon, you shall not dye at this tyme*; & with these words he presently recouered, as the same F. Symon often testified, and Father Faber related it to Father Laynes, who remayned sicke at Vincenza, of whom I knew it.

6. Likewise in Bassana one of the Fathers began to doubt of his vocation, and whether it were not better to remayne in the cōpany of an Hermite, who liued a very Holy life, giuing himselfe to contempla-

tion



tion, then to follow the B. Father, and imploy himselfe in helping the soules of his neighbours. And going one day to consult this doubt with the Hermite himselfe, he had great visions, and was much terrifyed in the way: and coming in that feare, and out of breath, into the lodging, where Father Ignatius was, he with the light of Heauen knowing what he had in his breast, said vnto him; *Modica fidei quare dubitasti?* Man of litle faith why didst thou doubt? And he was confirmed with these words, & perseuered vntill death in his vocation.

7. In the yeare 1541. Stephen Baroelus an Italian, entered

tered into the Society at Rome, and not long after fell dangerously sicke, whereupon the Phisicians hauing in a manner given him ouer, our Blessed Father went to S. Peter de Monte aureo to say Masse for him. I did accompany him that day (as I vsed to do many other tymes) and I serued him at Masse: which being ended, and after he had giue thanks, he said to me: *Stephen shall not dye at this tyme*. And he presently recouered, and went afterward to Portugall, and returned back againe to Italy, and liued many yeares, and finally made an holy end in the Society.

8. Doctour Arrouira a very Honorable Cittizen of

Barce-



Barcelona, who a few yeares since came to Madrid for Embassadour of that Citty, to King Philip the second, who is now in glory, tould me that being in Rome, he had much acquaintance, and familiarity with the Blessed Father, and that one day comming from *Ara Cali*, he met him in the street with a letter in his hand, which was giuen him from Don Fráncisco de Borgia, Duke of Gándia, who at that tyme was marryed, and Viceroy of Cataluña, and that speaking of that letter, which he had receyued, he said: *Little would you thinke, that this Noble man, who hath written this letter, shall come to Rome, to be the head of our Religion.* Which was fulfilled

led afterward , when the Dur-  
cheffe his wife being dead, the  
Duke entred into the Society,  
and hauing byn many yeares  
Cōmissary Generall in Spaine,  
in the yeare 1565 . vpon the  
day of the Visitation of our  
Blessed Lady , the second of  
Iuly , he was chosen to be the  
third Generall .

9 . And the same Doctor  
Michaell Arrouira affirmed ,  
that he being then a young  
man , and in doubt what state  
of life to choose , afterward he  
determined to marry : and be-  
fore he told the Father his reso-  
lution ( for he kept it secret ) the  
Father himselfe said vnto him .  
*I know well inough , that you are  
resolved to marry ; O how you will  
bewayle it , and in what troubles*

P

will



*wilt you see your selfe!* All which fell out in that manner: and this which he reported to me, he also affirmed vpon his oath, as a witnes before the Bishop of Barcelona. When Agnes Paschal dyed, they sent him word of her death to Rome, that he might commend her to God: and he answered, that before the receipt of the letter, he knew, that she was departed, and in heauen.

10. Father Laynes being in Venice, procuring that that Common Wealth would put vs in possession of the Priory of S. Mary Magdalen in the Citty of Padua (which Pope Paul the third had vnited to the Colledge of the Society there) found very great difficulties,

and

and potent aduersaryes : in so much, that he in a manner despayred of that busines : wherupon he wrote to the Blessed Father, requesting him to say a Masse, that God would giue him good successe, which he expected not by humane meanes . The Father said the Masse vpon the Natiuity of our Lady, and wrote to Father Laynes in these words : *I haue done that which you desired : be of good courage, and take no care for this busines ; for you may well account it ended according to your desire .* As the Father wrote, so it came to passe ; for vpon the octaue of the same Natiuity of our B. Lady, the Counsell met which in Venice is called *Pre-gai*, and in a manner all the Se-



nators with one accord agreed that we should haue the possession giuen vs, to the great admiration of those, who had experience in the gouernment of that Common Wealth. He likewise told the same Father Laynes, that he should succeed him in the office of Generall, and so he did.

11. In the yeare 1555. sending the Fathers Hierome of Nadall, and Lewys Gonfalez de Camera to Spayne, he willed them to ship themselves presently at Genua, for without doubt, they should haue a prosperous nauigation; and so they had, though it were in winter. The German Colledg being in extreme necessity, and without hope of remedy,

in so much that the Cardinalls who had care of it, were so dismayed, that they counselled the blessed Father not to weary himselfe in so disperat a matter: he answered, that he would not giue it ouer, and that the tyme would come, in which that Colledge should be sufficiently prouided, and stored of all necessaryes. And so it was. For the Holynesse of Pope Gregory the XIII. endowed, & founded it liberally, so that now it hath completly all things needfull.

12. The like succeeded in the prouision of the Roman Colledg of the Society, which being in great want, and not knowing by any humane means, from whence, or how



to be provided, the Father be-  
tooke himselfe to prayer, and  
after told certayne Fathers,  
that there was no care to be ta-  
ken for that busines: and that  
within a few moneths, our  
Lord would provide for it, as  
he did, & sometymes as it were  
miraculously, vntill the same  
Pope Gregory the XIII. of  
holy memory, founded it. He  
foretold other things like to  
these, before they happened:  
all which were fulfilled, as he  
said, and I omit them for bre-  
uity.

*of*

*Of the Miracles of B. F. Ignatius : And first of his power  
ouer Diuells , as well in  
his life, as after  
his death .*

CHAP. XVIII.

**B**ESIDES the gift of Prophecy , which our Lord imparted to this holy Father , he also gaue him the grace to do many , and great Miracles , both whilst he liued , and after his descease . Some of those I meane to touch briefly in this place , but not all ( for that would be too long ) which our Lord hath wrought by this his seruant . For though when I first set forth his life in Latyn ,



which was in the yeare 1572  
I had notice of some other miracles of the holy Father, then those that I there set downe: yet I knew them not so certainly, that I thought it fit to publish them: but since, with the authentick informations, which haue byn taken for his Canonization, they haue byn proued by sufficient witnesses: and our Lord, who will exalt and make him glorious vpon earth doth euery day so many miracles by his meanes, that I am obliged to declare some part of them heere, taking them out of the Authentick and Iuridick Informations, which many Prelates haue made, and are at this tyme in my hands; and out of the de  
posi-

positions, which the partyes themselves, on whom these miracles haue byn wrought, haue made vnder their corporall oaths, & by the testimony of others, who deserue credit.

2. First then, he had great dominion, and commaund ouer the Diuels, and they abhorred, and persecuted him, as theyr cruell enemy; fearing him in that respect and declaring him to be so. For in the tyme that he remayned in Manresa, the Diuell appeared vnto him many tymes in a shyning, and beautifull figure, full at length illustrated with diuine light, he knew, that it was the Diuell, who would deceiue him. And not only in Manresa, but also in his iour-

What  
hatred  
the Di-  
uels bare  
him, &  
what do-  
minion  
our Lord  
gaue him  
ouer  
them



neyes, and at Parys, & Rome, he appeared many tymes vnto him, but so contemptible, and deformed, that not making any account of him, he did easely driue him away with the staffe which he had in his hand (as if he had byn a cat, or a little dogge.) This malignant spirit procured to terrify him whilst he remayned in the hospitall of Lewis de Antecañã in Alcala, but he could not preuaile. He would also haue choked him another tyme at Rome in his sleep, & he throtled him in such sort, that he was inforced to inuocate, and call vpon the sweet name of Iesus, with so great a force, that he remayned hoarse many dayes after.

3. Another tyme being in his bed, the Diuells did strike and beat him, and a brother called Iohn Paul of Cataluña who was his companion (and told me of it) heard him, and rose twice to helpe, and assist him; but they could do him no harme, because our Lord permitted them not. They accounted him their mortal enemy, who made cruell warre vpon them, & tooke the soules out of their clawes; and they published many tymes, that he was the greatest enemy, which they had vpon earth.

4. In the yeare 1541. I my selfe heard a Diuell, which tormented a poore young man in Rome called Matthew, say, that he desired vs not to speak

of



of Ignatius, because he was the greatest enemy he had. Another souldier possessed in the Citty of Padua; and a woman in the Citty of Trapania in Sicily said as much. By reason of this hatred, and enmity of the Diuells towards him, they persecuted him so much, and raised so many, and so furious blasts, and tempests against him, which argued their great anger, and malice; but by the grace of our Lord, he ouercame them all, & subdued them with so great dominion, as may be gathered by that which we shall here declare.

5. At the tyme that he remayned in the hospitall of *Azperitia* (as hath byn said before) by reason of the fame of his

sanctity

sanctity, they brought a woman vnto him, who had byn possessed foure yeares, that he would exorcize her, and pray vnto God for her. He answered with much humility, that he was no Priest, nor deserued so much at our Lords hands; but that he would pray to his diuine Maiesty for her, which he did, and the woman was presently deliuered. At Rome, he cured that forsaide young man, called Matthew, who was greuouly tormented by the Diuell, by only speaking vnto him, and shutting himselfe with him alone in a chamber. I knew him both before, and after, and he became religious in the wilderness of Camaldula, and was

called

He casteth out  
a Diuell  
at Azpe-  
ritia and  
also one  
at Rome

And another  
at Rome.



called Fryar Basill.

6. In the yeare 1554. the Colledge of the Society which we haue at our B. Ladyes of Loreto was begun, and the first Rector therof was Father Oliuerius Manaræus, who liueth at this day in Flanders, a man of great religion, & very well knowne in that respect in the Society: who testifyeth, that the Diuells beganne presently to make warre vpon our Fathers which dwelt in that Colledge, & to disquiet them day, and night; sometime making a great stirre, and noise, others times appearing in diuers shapes, and formes, as of a blacke Mare, or of a dog, or cat, or other beast, not permitting them to repose, and

sleep

He freeth the Colledge of Loreto from the molestation of the Diuells.

sleep in the night; and that ha-  
uing vsed all possible meanes  
of Masses, prayers, holy-water,  
exorcismes, reliques, and o-  
ther like, without profit, to  
deliuer themselues from that  
trouble, and importunity of  
the Diuells; he wrote what had  
passed to Blessed Father Igna-  
tius, crauing the help and fa-  
uour of his prayers: who an-  
swered, that they should trust  
in the goodnes of our Lord,  
that he would deliuer them,  
and he in their behalf would  
intreat the same very instantly.

7. When Father Oliuerius  
had receyued this letter, he  
presently called togeather all  
the Fathers, and brethren of  
the Colledge, and read vnto  
them, what the Father had  
written,



written, and from that houre  
 (a meruailous thing) all those  
 troubles, and fearefull repre-  
 sentations of the Diuells cea-  
 sed, in such sort that there was  
 no more signe of them, then  
 if there had neuer byn any  
 such thing. This happened  
 while our Blessed Father was  
 aliuē. But presently after his  
 death, there was a woman in  
 the City of Trapana in Sici-  
 ly exorcized, being tormented  
 by the Diuell, and the Vice-  
 roy Iohn de Vega (who had  
 newes of the Fathers descease,  
 though it were not yet publi-  
 shed) caused them to demaūd,  
 where B. Father Ignatius the  
 founder of the Society of Iesus  
 was? And the Diuell answe-  
 red: that his enemy Ignatius

The Di-  
 uell con-  
 fesseth  
 that the  
 Father is  
 his ene-  
 my.

was

was now dead, and in heauen  
with the other Founders of  
Religions S. Dominicke, and  
S. Francis.

8. In the yeare, 1561. I  
knew, in the Citty of Siena  
in Italy, a very vertuous, and  
simple mayd called Iacoba de  
Prado, seruant to a Lady,  
who was Aunt to the Arch-  
bishop of the same Citty.  
This mayd was very much  
tormented, and persecuted by  
the Diuells, who appeared  
vnto her in diuers shapes mis-  
using, striking, and beating  
her in very strang, and cruell  
manner. The poore maid en-  
dured this torment for the  
space of twelue yeares, vntill  
she began to carry with her a  
picture of our Blessed Father

The Fa-  
thers pi-  
cture  
deliue-  
reth a  
maid  
from the  
Diuells  
cruelty.

Q

Igna-



Ignatius : and presently the Diuells , though they visibly appeared vnto her , and cryed out , saying : that he was their enemy , willing her to cast away that picture ; yet they durst not come nigh her , nor touch her ; yea shewing them the picture , they cast downe their eyes , saying : that they could not behold so bad a thing : and though shee prouoked them to strike her , if they could , yet they neuer durst do it , so long as she kept the picture .

91. At one tyme desirous for curiosity to be certified , whether that feare of the Diuells proceeded from the picture of the Blessed Father , or from some other cause , she

layd

layd it aside , and presently they came vpon her , beating her so terribly , that they left her dead . And this happened vnto her another tyme long after , she thinking , that she had byn wholly free . And with this experience she resolued not to bereaue herselfe of that strong brest-plate , and buckler of the Blessed Fathers picture , which terrifyed the Diuells in that manner , who not being able to strike her , gaue great blowes vpon the chamber walls , and vpon certayne coffers , & chests which were in it , without euer touching any one wherein there was a picture of the Blessed Father .

10. The same in a manner

Q 2

happe-



happened in the Citry of Ancona in the yeare 1599. to a Schole-maister called Leopardus. For he perceyuing certaine spirits to frequent his howse, who in the beginning, while he was absent, swept his chāber, made his bed, brought light, and afterward disordered, and fouled it againe; placed a picture of the Blessed Father in his chamber, and afterward found no molestatiō in it. But without the doores they made a great noise, opening & shutting them, & the windowes, and striking as vpon drummes; but by placing the picture of the Blessed Father in those roomes also, all that stir ceased, & he was not troubled any more.

11. In Rome the yeare 1597. the eight day of Iuly there being an exorcisme in a Church, Father Iohn Baptista Perulco of the Society of Iesus came in to say his prayers hauing a Reliquary, in which among many other reliques, there was one of the Blessed Father. He was no sooner come in, but the diuell began to cry out, and say, that the Father did burne him with that which he brought about him: and finally being inforced with the exorcismes, he confessed, that the reliques which that Priest had at this breast, were of Blessed Father Ignatius, a great Seruant of God, and founder of the religion of the Society of Iesus: &

He cast out another Diuell in Rome.

Q 3

that



that he was a Saynt in heauen, though not yet knowne, but ere long he should be canonized on earth: and the said Father Perusco taking the Reliquary from about his neck & laying it vpon the possessed woman, the Diuell gaue great shoutes, saying, that the Relique of that Father burned him, and so he left the woman free; it being our Lords pleasure, that shee should receyue that notable fauour by the intercession of the Blessed Father.

Another  
Diuell  
cast out  
in Ma-  
jorca.

12. In the Citty of Majorca a womā called Catharin Roca, was for the space of eleuen yeares, almost euery day griueously tormented by the Diuell. He made her beat

her

her hands, and head against the wall; he lifted her vp in the ayre, he made her body so heauy, that diuers strong men could not lift her from the ground. Sometymes she howled like a dog, and other tymes grunted like a swyne: and likewise she was somtymes without iudgment or sense, foaming at her mouth. Yt was a pittiful thing to se her without remedy, hauing aplied many, vntill the yeare 1598. the last of August, a Priest called Iohn Peé, tooke a subscription of Blessed Father Ignatius, and layd it vpon the possessed woman, who at that tyme was depriued of her senses; & she vsed great extremities, making many motions and vi-



ages, and the Diuell presently departed, and left her, the remaining free, and returning to her former, and naturall health, retyring her self to giue our Lord thanks for the fauour receyued at his Blessed hands by the meanes of his seruant Ignatius.

Also another  
disposed in  
the coun-  
try of  
Siena.

13. In *Monti-calo* which is a towne in the territory of Siena, there was a mayd called *Vlna*, and her fathers name was *Gratian Gala*: who in the moneth of Iuly the yeare 1599. was much afflicted by the Diuells, who appeared vnto her in corporal shapes, speaking vnto her, and solliciting her to filthy, and dishonest things, to which when shee would not consent, they did

beat

beat her cruelly, leauing the signes and scars of their blowes vpon her brused body: but our Lord deliuered her by meanes of the picture of Blessed Father Ignatius.

*Of foure Sisters of Modena dis-  
possessed of Diuells by the  
Meritts of B. F.  
Ignatius.*

CHAP. XIX.

**B**UT that is more notable, & declareth more the Dominion which our Lord hath giuen to this his Seruant, ouer the Diuells, which happened in the yeare 1600 in Modena, a Citty of Lumbardy, which I wil relate heere in the same mā-



Foure  
sisters &  
a niece  
terribly  
torment-  
ed by  
the Di-  
uels, are  
cured in  
Modena  
by his  
interces-  
sion.

ner, that it hath beene written  
from thence, though briefly,  
and in fewer wordes, yet with  
more then I am wont, because  
it is so notable a thing. There  
were in that City of Modena  
foure sisters, noble, and honest  
women, one wherof was ma-  
ryed, & the other three mayds:  
al which, together with a niece  
of theirs (likewise a maide)  
were for many yeares torment-  
ed with a great multitude of  
malignant spirits: & this with  
such rigour, that it was a very  
pitifull thing to see the mani-  
fold, & diuers vexatiōs which  
they cōtinually suffered of the  
Diuell. They were ordinarily  
very sickly, the Phisitians not  
knowing how to cure them  
being ignorāt of their sicknes;

some-

sometymes the Diuells caryed them to high places, to cast them downe headlong; and other tymes to the most remot places of the house, when shutting the Dores they rent theyr garments, pulled of the haire from their heads, beating them, and casting them to the ground, with danger of their liues; neither did they leaue misusing them in this manner vntill those of the house, hearing the noise, came to help them.

2. All of them being vertuous women, brought vp in the feare of God, and very modest in theyr words, they were many tymes inforced by those infernall beasts, to vtter vnseemely speaches, and horrible blasphe-



blasphemyes against God, with such terrible shoutes, as amazed all that heard them. They could not without great violence apply themselves to prayer, nor say, nor heare any word in the praise of God. It was an intollerable thing for them to be at Masse, and there the Diuells made them sound, and fall to the ground, making outryes, & shouting with such violence, that they could scarcely conteyne themselves. VVhen they went to confession, they hindred them from telling their sinns, & bereaued them of their forces, making them to faynt, and causing them to put out their tongues after a foule manner, in mockery of the Holy Sacrament of

Con-

Confession, and of their Confessours. But that which tormented them most, were the motions, and temptations of the flesh, which continually afflicted them. For they were very honest women, and some of them had dedicated their virginity to God by vow. And the Diuels themselves, compelled by the exorcismes of the Church, confessed, that their intent was to deprive them of their chastity, and to put them in danger of loosing both their spirituall, and corporal health: but that they had laboured in vayne by reason of the vse of the Sacraments, with which these good women defended themselves, when they were most of all afflicted.



3. Furthermore, these infernall spirits not being content to afflict them so many wayes, enraged with exceeding great fury, to see that weake women made them so great resistance, they killed the only sone of the maryed sister, who was but 14. months old: & before they murthered him, they threatned her, that they would kill him vpon such a certayne day, and so the child dved at the tyme appointed, to the great grieve of his Mother, and of all the family. ( How secret, and profound are the iudgments of our Lord! ) These deuout, & afflicted women had taken all the spirituall remedies which they could imagine, to deliuer themselves  
from

from this tyranny of the enemies of mankynd. They had vsed Prayers, Masses, Exorcismes, Holy water, Reliques of Saynts, and other meanes which the holy Church vseth. They had byn a long tyme at the directions of Priests & religions men of excellent vertue and prudence, that they as good Phisicians might help, and cure them. They had visited often the Holy house of Loreto, and other Sanctuaries of great deuotion, and especially some in which our Lord is wont more particularly to shew his power against the Diuells, but nothing auailed, because our Lord reserued this occasion to glorify his seruant Ignatius withall: by

whose



whole merits, and intercession they all foure, and the niece also were deliuered from the torments which they suffered; and had as good health, and forces, with their disposition both inwardly and outwardly to their great contentment, as euer before. They found themselves free from the temptations of sensuality, and from the difficulty in vocall, & mentall prayer. They heard Masse with great deuotion, & cōfort. They liued with great modesty, decency, and composition, and conuersed with those of the house with great affability, & sweetnes, as they were wont, before they were tormented by the Diuels; which hath beene a matter of  
great

great admiration to all that were acquainted with them: and much more by reason of the manner with which our Lord cured them, by the intercessiō of his Seruant Ignatius, which was in this wise.

4. Father Rector of the Colledge of the Society of Iesus, which is in the Citty of Modena, hauing vnderstood the pittifull case of those poore women, after he had thoroughly considered, and commended it to our Lord, by his instinct (as the effect declared) went one day to the house, carying with him a picture of the B. Father, which he kept for his deuotiō. He entred into the roome where the women were, at the very tyme, that a Priest was

R

exor-



exercising the Diuels; & without saying any thing, or telling any what he brought, he put vp that picture of the Father vpon the wall, and tooke himself to prayer. Whereupon presently thole heliish spirits began to giue horrible shouts, and to say, that it was the picture of Ignatius Founder of the Society, with which they were grieuously tormented. And withall they begā to reuile at him egregiously, calling him bald, lame, & blynd: & being pressed by the Priest who exorcised them, to tel the reason why they called him so: they answered that they called him bald, because he had not much hayre on his head nor beard; and lame, because

his

his leggs were not of the same length, one of them hauing beene broken; and blynd, by reason of his aboundance of teares, wherby he had been in great danger to loose his sight: & they cōplayned, that he came so farre, as Spayne, to persecute them both in his life, and after his death. And at the same tyme many principall Diuels departed with horrible roarings from one of the sisters, leauing her almost dead, and confessing the vertue of Ignatius.

5. By this meanes the fore-said sisters, theyr mother, and all the house conceyued great deuotion towards the Blessed Father, with hope by his intercession to obtayne the health



which they desyred ; and they made a vow to obserue holy all the dayes of their life, the day of his death , and to fast the Eue. This deuotion increased with another new accident; for a Father of the Society called Augustine Vivaldi, being come at that tyme from Rome to preach in Modena, brought with him a reliquary, in which among other , he had a relique of the B. Father, which being placed secretly, and without saying any thing to any body , in the roome where the sisters were , the Diuels cryed out, saying: that it was the Relique of Ignati<sup>9</sup>, telling from whence it came, and who had brought it: confessing the intolerable tormēt

which

which they suffered, and that by his intercession they should all be cast forth of those bodies: For God had determined to glorify him in the world.

6. Another day a great Diuell hauing mocked and blasphemed at Ignatius before his going out, being inforced by God at the tyme of his departure, confessed to his great confusion, that he was burnt with that little peece of bone: and he called him three tymes a Saynt, saying: S. Ignatius, S. Ignatius, S. Ignatius casteth me forth by his humility and patience, and by the deuotion, which he had to the most Holy Virgin. Other times, the Diuells desyring to conceale that they were cast

R 3

out



out by the prayers of B. Ignatius, attributing that effect to the vertue of other Saynts, to whom the said sisters had particuler deuotion, at the tyme of theyr going out, were enforced to cōfesse thelye which they had told, and to giue the glory to Ignatius, saying: that God would serue him selfe of him alone, in that occasion.

7. Other tymes with great fury, at theyr departure, they cryed out, saying: where is thy might O Lucifer, since that a peece of paper, with the picture of this Priest casteth vs forth, thou not being able to make resistance? And many tymes hauing beene exorcised the whole day without profit, they said, that they should ne-

uer depart, vnlesse Ignatius were inuocated, and called vpon, because God would haue it so. And when the Priest said, *Impero vobis per merita B. Ignatij &c.* I command you by the merits of B. Ignatius &c they presently went away with great rage, and fury. Other tymes they said: O God how doest thou depriue vs of glory, to giue it to this lame, & wrinkled Priest.

8. The same effects which the Picture and Relique of the Blessed Father had wrought, were likewise caused by the booke written of his life: for it being caryed to the womens house, for them to read vpon, and layd vpon their head, or breast, or some Chapter of his



life being read, the Diuels were inforced to depart, and to yeald themselves to the wil of God, who is meruailous in his Saynts, and giueth them strength and vertue to tread vpon Lyons, and to triumph ouer al the powers of hel. This battayle and contention, lasted for two months, at which tyme the perfect victory was obtayned. For as S. Bernard saith, speaking of a Diuell, which S. Malachy cast out of two women; this delay was not for want of power in the Saynt, but by diuine dispensation, that the presence of the enemy, and the victory of the Saynt, who cast them forth, might be the better vnderstood.

*Of the wonderfull force, and efficacy of the words, & sayings of B. Ignatius, in mouing mens harts.*

## CHAP. XX.

**H**E had not only this dominion ouer the Diuels, but also ouer the harts of men, with whom he dealt. For certainly the force which our Lord gaue vnto his words, were wonderfull, and seemed more then humane, mouing mens harts, not with the sweetnes or elegacy of his speech, but with the weight of his spirit, and of the things which he spake. He mollified hard, and obstinate men

What  
force  
he had  
to moue  
mens  
harts.



like wax, and altered them in such sort, that they meruailed at themselves, and at the change, which they had made. With two or three words he often quieted, and cured the infirme, and afflicted consciences and soules of men, strengthening the weake, and giuing them peace, and security.

2. There was in our house at Rome a Iew, called Isaac, to be catechized, or instructed, because he would become a Christian. He fell one day into a great temptation, and as one that were furious, and besides himselfe, began to say, that he would begone, & would not be a Christian. The holy Father commaunded

ded him to be brought before him, and said vnto him only these words : *Stay with vs Isaac* : presently he was quieted, and of a furious Lyon became a gentle Lamb, and remayned in the house, and was baptized.

3. A brother called Iohn Paul, who accompanied our Blessed Father, was for a tyme so assaulted, and afflicted with the Diuell, by an occasion of a certayne vayne, and friuolous scruple, that he could not breath, nor find any peace in his soule, eyther by prayer, or pennances, or the vse of the holy Sacraméts, or in any other thing which he vsed for his remedy: so that he was so sad, and melancho-

ly,



ly, that he seemed a lyuing statua of death. He imparted this his trouble to our Blessed Father, who with only two words, in answere, tooke away, as with his hand, all that perplexity, and agony, and pulled vp the rootes of it so perfectly, as if he had neuer endured any such matter.

4. I knew another also (whom I will not name because he is yet aliue) who being but a child, by reason of a certaine fright, fel into so great a feare, that he trembled at his owne shaddow, and acquainting our B. Father with that passion, and vayne feare, he with two words, that he spake vnto him, restored him to his former peace, and security.

city. There happened two other things to the same man, which do very well declare the efficacy, which God gaue to the words of this his Seruant, and what force he had to moue their harts, who treated with him. The one is, that being once very rebellious, and obstinate, in not following the wholsome counsells which the Father gaue him, with one only word, that he said vnto him, he was in such sort changed, that he began to cry out a loud, *I will do it Father, I will doe it*. And so he did, it seeming to him, that he had not power to do otherwise, by reason of the great motion, and impulsion, which he felt in his soule.



5. The other was that the same brother being tempted, and in a manner resolved not to perseuere in the Society, and making his generall Confession with the Blessed Father, with only these words, that he said vnto him, *I desire you, not to be vngratefull to one who hath done you so many fauours, as our Lord hath done*, he healed, quieted, and pacified him in such sort, that in that instant he determined to perseuere in his vocation: and hath deuoutly perseuered euer since, without hauing any the least trouble in this kind. And we might relate very many other things of this quality, by reason of which Father Francis Borgia, a man of such sanctity, and

pru-

prudence as is knowne, was wont to say, that B. Father Ignatius did speake, *tamquam potestatem habens*, as a man that had power, to imprint in mens harts what he would, and to moue them to what he would.

6. S. Bernard saith, that the holy Bishop S. Malachy tamed an unruly, and very cholericke woman: & that in his opinion, this was a greater miracle, then if he had raysed one from death, because in the one miracle, he had raised the outward man and in the other the inward. This saith S. Bernard. But let vs follow the course of our narration, and declare some of the other miracles, which after the death

of



of the Blessed Father, our Lord hath wrought by his intercession, and especially these latter yeares, in which his Canonization hath byn treated of. For those which God hath done in diuers Prouinces, haue byn many, diuers, and great, to stirre vp the deuotion of the faithfull towards him, and to make him glorious vpon earth as he hath done in heauen.

*Of the miraculous Cures of diseases, done by the intercession of B. F. Ignatius.*

At the instant in which he departed at Rome, he appeared to a Lady at Anconia.

### CHAP. XXI.

**I**N the very instant, that the Blessed Father gaue vp his Ghost, he appeared thynning,

and

and glorious , to a noble and most deuout Matrone in Bononia , who was a widdow , called Margaret Dellio , and greatly affected to the Society: and he said vnto her ; *Margaret I depart now , and I commend the Society vnto you .* Having said these words , he ceased to appeare . And the pious woman related presently , what she had seene to Father Francis Palmius her Confessarius, and the Rector of that Colledge , telling him , that without doubt Father Ignatius was deceased, and that she had seene him , describing him as lively as if she had knowne him before, whereas in truth she had neuer seene him . And though this were not held for certaine

S

when



when she related it, notwithstanding afterward, when the newes of the Fathers death came, and of the day, and houre in which he went to a better life, the thing was manifest.

2. The first day of August in the yeare 1556. in which the Father was buried, great multitudes of people concured in Rome to his funeral, to see and reuerence him. Among others which came, there was a very deuout woman who bare affection to the Society, called Bernardina, and she had a daughter about the age of 14. yeares, who was molested with a dangerous, and troublesome infirmity of the Lamperons, or Kings

He cureth a  
maid of  
the  
Kings  
Euill.

Euill.

Euill. And though she had spent a good part of her wealth in curing her daughter, yet she could not get her health, but rather was euery day worse and worse. Her mother carryed her that day to the Church of the Society, with desire, that she might touch the holy Fathers body, and commend her selfe vnto him, and by his intercessiō obtaine of our Lord her health, which the Phisitians could not procure. But the throng was so great, that how much soeuer the mother, and daughter endeauored, they could not by any meanes come where the F. body lay. Seing their desire thus frustrate, they requested to haue something that had



touched the B. Fathers body, and the mother with great deuotion and faith, applyed it to her daughters neck, touching with it the Lamperons, and sores, which were in a manner festered: and by the mercy of our Lord, and the meries of his seruant Ignatius, the mayd was perfectly cured, to the admiration of all those that heard of it, and acknowledgment of the Fathers sanctity, who after his death gaue health to those; which hartily commended themselves vnto him.

Musick  
hard in  
histōbe.

3. In the yeares 1569. vpon the 31. of Iuly (which was the day of his decease) the body of the Blessed Father was translated the first tyme, and

there

there was heard by a certaine deuout seruant of God for the space of two dayes, most sweet musicke and harmony, as it were of voices, in his Sepulcher.

4. In Rome a Lady called Drusilla Tursellina being very much vexed with a vehement feuer, and with the head-ach, hauing vsed many remedyes, & byn let bloud in her armes, nostrills, and head, without profit, her sicknes rather increasing euery day; was presently healed by a relique of one of the Blessed Fathers bones, layd vpon her forehead.

5. Another woman named Olimpia Norina had such a vehement payne in her eyes, that she came to loose her sight,

He cureth a burning feuer.



He gi-  
ueth  
sight to a  
blind  
woman

and for the space of three moneths had such a continuall ague, and payne in her head, that she could not rest. They brought her a subscription of the Blessed Fathers hand, at the tyme that her payne was at the greatest, laying it vpon her forehead, and eyes, and she began to see, and was ryd of her ague and payne.

He re-  
storeth  
health to  
a child  
in a mā-  
ner past  
reco-  
uery.

6. In the same Citty in the yeare 1597. a noble mans child of seauen yeares old, called Hierome Gabriell, being sick of a pestilent feuer (called a Tauerdillo) and of a plurisy; hauing also the wormes, so that there was litle hope of his life, was healed with the same subscription of the Blessed Father.

7. In

7. In the yeare 1599. Lady Ioane Vrsina, being but a child, daughter to Cornelia Vrsina Dutchesse of Cesi, had so great a cough, that she could scarcely breath, or suck. The Dutches her mother commended her very earnestly and devoutly to Blessed Father Ignatius, and beseeched him to obtayne the health of her daughter: wherupō the child hauing byn a night and a halfe without rest, presently fell a sleepe, and her cough ceased, and she began to sucke her Nurses breast. For which cause the Dutches cōmaunded a Tablet to be set on the Fathers graue in remembrance of the fauour, which she had receiued.

8. In the same yeare 1599.

He deli-  
ucreth  
another  
child  
from a  
dange-  
rous  
cough  
& short-  
nes of  
breath.



He re-  
storeth  
hearing  
to a  
deafe  
woman.

Angela Ruggiera was troubled with an extraordinary noise in her head for almost a yeare, and lost the hearing of her right eare; wherto applying a relique of the Blessed Father, and making a vow to fast with bread and water the day of his departure, and to communicate the day following, recovered perfect health, and remayned free from that infirmity.

He fre-  
eth one  
from a  
vehe-  
ment fit  
of the  
stone.

9. In the same yeare 1599. vpon a monday, being the 19. of Iuly Father Michael Vazques a professed Father of the Society of Iesus, and Prefect of the studyes in the Roman Colledge, had such a terrible fit of the cholicke, & stone, that being in a cold sweat, and

as it were in an agony , and without feeling, seemed ready to giue vp the ghost. They applyed many remedyes to ease his payne, but all without profit: yea it seemed that his payn increased by the multiplying of remedyes. He desired them to bring him a Relique of B. Father Ignatius, which they did, and he tooke it with great deuotion , and commending himself very deuoutly to his Holy Father , he put it to the part where his payne was most sharp and vehement: and presently the payne ceased in that part, but remayned in others, which likewise afflicted him much. But laying the sacred Relique vpon those also, the payne seemed to fly from



before it, so that at length he remained altogether whole & free.

10. And foure or five houres after he began to cast forth without any payne many peeces of the stone, imbrued with bloud, and as it were enwrapped in little peeces of flesh; the Phisitians iudging, that the stone was dissolued by the vertue of that Relique, and because it was sharp, had torne the passages. Forthwith the sick Father rose out of his bed; against the opinion of many, because he iudged that health not to be humane, but from Heauen, and obtayned by the merits of the B. Father, & consequently that it would be perfect, and that he had no cause

to

to feare. The said Father Michael Vazques had at that tyme the care to deale with the Cardinalls of the Congregation of holy Rites, or Ceremonies, concerning the Canonization of the B. Father, and it seemed, that our Lord sent him that so suddaine, and sharp a sicknes, that hauing had experience of the Blessed Fathers fauour in his owne person, he might be the more earnest in procuring his Canonization.

II. The same yeare 1599. a godly Matron of Rome, hauing a canker in one of her breasts, and by the iudgment of Phisitians being so far gone, that it seemed she would shortly dye; making her prayers, at

the

He cureth a canker.



the B. Fathers tomb, she began presently to feele the benefit of his intercession, and without any other corporall medicine, she became well within few dayes : for which cause her husband caused an Hearse of cloth of siluer to be layd vpon his tomb, and the woman her selfe sent the portrature of a breast made of siluer and gilt, in remembrance of the benefit receyued.

He deli-  
uereth a  
woman  
of a dead  
child.

12. Another called Orinthia Casali, being with child, and without hope of life, because the said child was dead in her body, applying a subscription of the Blessed Father therto, was deliuered of the dead childe, the mother her self remayning in good health.

13. Let

13. Let vs omit the other miracles which God hath wrought in Rome ( being many ) and let vs come to other Prouinces of Italy . In the Marca of Ancona is situated the Sacred House of our Lady of Loreto, in which the most Holy Virgin was borne, and the Eternal Word clothed himselfe with our flesh . In this place a child of six yeares old , fell into so grieuous a sicknes, that the Phisicians gaue him ouer . They laid a litle peece of B. Father Ignatius his garment vpon him , commending him to his prayers, and presently he began to be better, and was perfectly cured .

A child  
past cure  
recon-  
ered.

14. In the City of Recanati,  
which is about 3 . miles from

Loreto,

He heal-  
teth di-  
uers dis-  
eases.



Loreto, the yeare 1599. a woman much troubled with an ague, and payne in her stomake, commending her self to the Blessed Father, was freed from both. And a youth being in danger of his life, by bleeding at his nose so abundantly that it could not be staunched, hauing a Relique of the Blessed Father applyed, left bleeding. And another woman, which had a great payne in her breasts, there being an impostume bred in them, the impostume did breake by vertue of the same Relique.

15. In the same Citty a Gētle mā named Horatius Leopardus, being in the moneth of October of the same yeare 1599. in danger of his life by

a fit of the stone, & retentiō of  
vrine, not finding any remedy,  
he commended himselfe very  
affectuously to our B. Lady,  
beseeching her by the merits  
of B. Father Ignatius to heale  
him, and desyring the Father  
himselfe to be his good aduo-  
cate. At that very instant his  
payne was eased, and he be-  
gan to make water; and after-  
ward, he cast forth much gra-  
uell, and stones, broken in  
litle peeces, and so remayned  
altogether free.

16. Heere also the same  
yeare & moneth, a Lady called  
Lucandia, wife to Pompeius  
Georgij, hauing beene very  
sick for the space of fve  
monthes, and endured great  
paynes, and palpitations of

her

He cu-  
reth  
paynes  
of the  
hart.



He deli-  
uererh  
a woman  
twife  
from dā-  
ger of  
death.

her hart , applying vnto it a little peece of the Fathers garment, presently found herself well . And the same woman hauing gone with child nyne moneths , and cast out of her body twēty pounds of blood, being therewith much weakened, and in a manner without sense , she earnestly commended her self to the B. Father, & that bloody flux ceased , and she came to her selfe : and afterward being much oppressed with the paynes of child-bearing, not being able to be deliuered, she was brought to bed of a dead sonne without payne, she herselfe remaying in life, and health, commending her selfe to the B. Father .

17. In the Citty of Mace-  
rata, which is about three  
leagues from Loreto, Blessed  
Father Ignatius appeared to a  
woman called Elizabeth Mo-  
rena, Niece to the Lord Bi-  
shop of the same Citty, she  
being like to dye, and without  
hope of life, in the moneth of  
Nouëber of the yeare 1599. &  
taking her by the hād, he tould  
her, that she should ere long  
be restored to perfect health,  
willing her to rise, and giue  
thankes to god for the mercy  
which he vsed towards her.

18. In the Citty of Na-  
ples, in the moneth of Iune of  
the yeare 1599. Doña Ioana  
of Aragon, Princesse of Bel-  
tran, and Dutchesse of Ter-  
ra-noua, had a great payne, &

He ap-  
peareth  
to a sick  
woman,  
resto-  
ring her  
health.

T

fwel-



He deli-  
uereth a  
Lady  
from a  
paine &  
swelling  
in her  
breft.

swelling in her right breast:  
& finding no remedy, amongst  
many which were applyed in  
the space of foure moneths,  
omitting them all, as vnpro-  
fitable, and laying vpon her  
breast, with much deuotion,  
the picture of the B. Father,  
she became well the same  
day: and comming to Rome  
this last Holy yeare of 1600.  
commaunded a Tablet of sil-  
uer, with foure great waxe  
Tapers to be set vpon the B.  
Fathers tomb, on Easter day,  
in thankes giuing.

A  
Knight  
cured of  
a pesti-  
lēt feuer.

19. In the Citty of Nola,  
the yeare 1599. in the moneth  
of Nouember, a knight named  
Francis Blasius, being much  
vexed with a pestilēt ague, &  
with a grieuous payne in his  
head

head and stomack, so that in the iudgmēt of the Phisitians, he was in danger of his life. His mother Zenobia Tolphia exhorted him to lay a Relique of the bone of B. Father Ignatius to his head, & commend himselfe vnto him, desyring his fauour. He did so, and remayned free from all his paynes, and his whole sicknes.

20. In the Citty of Lecha (which is in the Prouince of Apulia, in the Kingdome of Naples) the yeare 1594. a woman called Patientia, seruant to a Lady named Antonina Cubella, had such a terrible payne in her side, that it was accounted incurable, in so much, that they prepared her graue. They brought her a

A womā  
cured  
from a  
payne in  
her side.



Relique of the Blessed Father Ignatius, and presently she fell a sleep ( which she could not do before ) and in her sleep, the Father appeared vnto her, in priestly attyre, & sayd vnto her: Daughter, commend thy self to God, and he will heale thee: vpon hearing of which wordes, she found her self free from her payne.

A child  
healed  
of a  
wound  
in his  
knee.

21. In the same Citty of Lecha a child of three yeares old, sonne to the Baron of Begli-boni, fell from his Nurses armes vpon the ground, & did notably hurt his right knee, which grew euery day worse, because the Nurse for feare concealed the fal. And it went so far that it was necessary to open the childs knee oftener

then

then once, and yet this helped not: wherefore comming to cut it the third tyme, the Father fearing his Sonnes death, (whome he did see consumed with the wound, and with the ague which followed thereupon) went to the Colledge of the Society, & there they gaue him a Relique of the B. Fathers bone; which he layd vpon the child, before they opened his knee the third tyme, and when the Surgeons came to do it, they found him much better, and within a few dayes altogether well.

22. A Father of the Society, called Natalis Masuca, sayling to Sicily, was taken by the Turkes, and afterward a great storme arose, in which he ex-

A Father deliue-  
red from  
a tēpest,  
and cap-  
tivity.



pected to be drowned. He cōmended himself to B. Father Ignatius, and heard presently a voyce, which said vnto him. *Doubt not, for thou shalt not be drowned in this tempest, nor be caryed into Turkey.* The storme ceased, and the Turkes ship was taken by the Christians, neere to the Ile Lampadosa, & so he was deliuered both from the sea, and the Pyrats.

A child  
cured of  
an ague,  
& loose-  
nesse.

23. In the City of Palermo, a child of three yeares old called Cosmus Ferier, sonne to a famous Phisitian, had such a terrible ague, & loosnesse of his body, that his Father himselfe hauing giuen him ouer, prepared all things necessary for his buriall; but hauing layd vpon him a peece of a vesti-

ment,

ment, in which Blessed Father Ignatius had said Masse, he forthwith began to be much better, and the same day recovered his health to the great admiration, and ioy of his Father, and those of the house. Now let vs come to Spayne.

*Of diuers Miracles wrought in Spaine, by the intercession of B. F. Ignatius.*

CHAP. XXII.

**I**N the yeare 1570 or 1571. in the Citty of Toledo, one day in winter, a little before night, an ancient woman, called Vega, seruant to Alonso of Villa-Real Duron, and of Mary de Torres his wife, fell

He deli-  
uereth a  
woman  
from a  
payne in  
her side.

T 4

into



into an exceding payne of her  
side, which was so vehement,  
that the Phisitians willed her to  
cōfesse, & receiue the most B.  
Sacramēt, & make her last wil  
& testament the same night,  
fearing that she would not  
lyue till morning: a deuout &  
vertuous, man called Iohn of  
Mesa, friend to the said Alonso  
of Villa-Real, vnderstanding  
this, hauing first betaken him-  
selfe to prayer, layd vpon that  
syde of the sicke womē where  
the payne was, a little peece of  
a linnen cap, and another of a  
lether stomacher, which B.  
Father Ignatius was wont to  
vse, and the said Iohn of Mesa  
caryed about him for his de-  
uotion. & at the very instant,  
that he did this, the sick wo-  
man

man became whole, and well, saying: *O Maister Iohn of Mesa, what haue you done to me, that you haue taken away my payne, and sicknes?*

2. In the Citty of Burgos, Doña Francisca of Beruy, a professed Nunne in the monastery of S. Dorothy, of great recollection, and vertue, being very much tormented with the cholick, and stone, hauing recourse to the intercession of the said Blessed Father, in the space of one yeare little more or lesse, came to cast forth, more then an hundreth stones, little, and great, in a manner without any payne at all. And in the yeare 1593. hauing broken a veyne in her breast, not being able to

He cureth the colicke stone, & bleeding.



staunch the bloud, which she cast out of her mouth, laying vpon her breast a little peece of the first sackcloth, which the Blessed Father clad himselfe withall in Montserat, when he gaue his apparell to the poore man, the bloud presently ceased, and stayed.

3. There was in the Conuent of the Nunnes, commonly called Huelgas, one named Doña Ioanna of Gongora, very sickly, in so much, that she had procured a Breue of his Holynes, that she might go out of her Monastery to take Phisick: but commending her selfe to the Holy Father, and keeping his picture in her Cell, she remayned so free, and sound, that she stood

He cureth other infirmities.

no more in need of leaue to go abroad for her health .

4. Another deuout woman of the order of S. Francis, named Mary of Auala, who was much afflicted in spirit, had counsell to commend her selfe to Blessed Father Ignatins, that by his meanes, she might obtayne ease, & remedy of her trouble: and she betaking her selfe to prayer, forgot the name of Ignatius, and sayd: *O Saynt Athanasius, help me in the sight of our Lord, that he will be pleased to deliuer me from this great temptation, and affliction which I endure.* When she said these wordes, she heard a voice, that answered: *He is not called Athanasius, but Ignatius: & doubt*

He helpeth the trouble of the mind.

not



not, but that by his intercession, thou shalt obtaine that, which thou desyrest of our Lord: as indeed she did.

He cureth a dangerous feuer.

5. Another man named Lancelot Ruffin of Flanders being sick of a pestilent ague, and giuen ouer by the Phisitians, by the meanes of a subscription of the B. Father, recovered perfect health, and rose vp sound, and well, to the admiration of the Phisitians, & of all those that knew his danger.

6. The same happened to Don Lopez of Castro, nephew to Doña Eleonora Gallo, who at that tyme was Abbess of the Monastery of S. Dorothy, who being giuen ouer by all the

Phisi-

Phisitians which had him in hand, aswell by those who liued in Burgos, as by others whome he had sent for from Valliadolid, commēding himselfe to Father Ignatius, & promising to giue a certayne almes in his name, was presently healed, & deliuered of his infirmity.

7. A religious, and graue Father of the order of Saynt Augustine, belonging to the Conuent of the Citty of Burgos, being in Quintanilla of Somuñon a Town within the Archbishoprick of Burgos, whither he went, moued by charity, to administer the Sacraments to those who were sick of the plague: vpon the eleuenth of Nouember in the

A maid infected with the plague is healed with the Fathers picture

yeare



Many  
that had  
the  
plague  
reouer  
by drin-  
king of  
the wa-  
ter in  
which  
one of  
the Fa-  
thers  
bones  
had byn  
dipped.

yeare 1599. heard the confes-  
sion of a yong woman about  
22. yeares old, called Mary,  
daughter to Iohn Gomez hus-  
bandman, who was sick of a  
strong ague, & infected with  
the plague, he gaue her coun-  
sell to commend her self very  
earnestly to Blessed Father Ig-  
natus, and he gaue her a pi-  
cture of the same Father, to  
put in her bosome; & with this  
only remedy, within an houre  
after he found her without  
eyther soare, or ague.

8. Many that were infe-  
cted with the plague, in the  
Citty of Burgos, drinking  
of the water, in which a  
bone of Blessed Father Ig-  
natus had beene dipped, and  
commending themselues to

him,

him , recovered perfect health. And Francis Ortiz Curate, & Pastour of S. Peter and S. Felix auoucheth, that many were so healed , and that he gaue them the water. For when humane remedies fayled, he be- tooke himself to diuine , and that this was publick in the Citty.

9. The same is testified by Bachelour Sanchius of Cantabrana, Curate , and Pastour of the Church of S. Stephen , to haue happened to himselfe, being infected with the plague, and hauing a great and vehement tertian feuer , & that taking of the foresaid water, and commending himselfe to Father Ignatius, he was healed. And Abel de-la-Torre, Cu-  
rate,



rate, and Pastour of S. Martyns, in the same Citty of Burgos, being infected with the plague, drinking of the said water, which his mother brought him, at the same instant that he tooke it, felt himselfe well, and was freed from his ague.

He helped  
from a  
lamnesse  
in his  
knees.

10. Francis Orteza afore-  
said, Curate, and Pastour of  
the Church of S. Peter and S.  
Felix in the same Citty of Bur-  
gos, hauing endured by the  
space of fyue yeares a great in-  
firmity of certayne humors in  
his knees, and ankles, with  
much payne and trouble, by  
cōmending himselfe to the B.  
Father, was healed, neuer fee-  
ling that infirmity afterward.

11. In the Citty of Ma-  
drid

drid Father Michael Garfes, a  
professed Father of the Society  
of Iesus, had a rheume that fell  
into his right eye, and did put  
him to such excessiue payne,  
that he could fynd no ease,  
eyther in letting bloud, or in  
any remedy which was vsed:  
but rather the payne seemed to  
increase by the multiplying of  
remedyes, so that he could  
not take any rest day or night.  
Finally the ninth of Septem-  
ber in the yeare 1596. hauing  
endured a most vehement  
payne in his said eye, vntill  
seauen of the clock at night,  
Father Bartholomew Perez,  
who is at this day Assistant of  
the Society at Rome, taking  
compassion of him, gaue him  
a subscription of B. Father Ig-

He sud-  
denly  
taketh  
away a  
vehemēt  
payne of  
the eyes  
with his  
subscrip-  
tion.



natus his hand, and willed him to commēd himselfe vnto him, and to lay it vnto his eye: for he hoped that he would deliuer him from that payne, as he had done othres who had commended themselues vnto him. Father Garfes kneeled downe, betaking himselfe to prayer, and layd the subscription vnto his eye, when his payne was at the greatest; which presently was taken away, and a little after he went to bed, and slept all that night with good repose, and the next morning heard confessions in the Church: and we of the house did see his eye well, which we had seene the day before very bloudy, and full of water.

12. In Gandia a maide of  
13. yeares old, called Francis  
Vinoles, had byn ill at ease for  
thespace almost of a yeare, of  
a great payne in one of her  
leggs, which made her halt,  
& did put her to much payne,  
especially when the weather  
was cold, which was very  
contrary to her disease. This  
mayd the day of the Circum-  
cision of our Lord, in the yeare  
1600. went to Masse (not  
without great difficulty) be-  
cause it was so great a day, and  
returned home much afflicted,  
by reason of the payne which  
greatly tormented her. Her  
mother willed her to comend  
herself earnestly to blessed Fa-  
ther Ignatius, and layd one of  
his subscriptions vpon her:

He hea-  
leth a  
lame  
woman.



and in that very instant the sick maid felt her selfe perfectly well , and free from that payne : and began to go , as if she neuer had any . Her Father ( who was a Phisitian ) and all the house accounted it a miracle : and in signe of thankfulness, presently the day following , the mayd , and her mother came to the Church of the Society of Iesus , to render thanks to our Lord , and to his great Seruant Ignatius , presenting him with a picture of wax .

13. Like to this miracle is another , which happened in the moneth of October in the yeare 1600 . in the same Citty of Gandia , to Iosepha Borgia wife to Gaspar Harrera . For

the

the said Iosepha, not being able for the space of more then a moneth, scarce to moue her selfe, by reason of an exceeding great payne in her knee, and finding no remedy by any medicine, she began to commend her selfe to the Blessed Father, with great deuotion, and to say fīue tymes the *Pater noster*, and *Aue Maria*. And hauing done this for three dayes, being one night in her bed, and commending her selfe vnto him with many teares (because she felt her selfe much tormented with that payne) she presently reposed, & slept, and in her sleepe the Blessed Father appeared vnto her, and with a serene, and cherefull countenance told her, that he

He cureth a payne in the knee.



came to cure her, & touching her knee with his blessed hand, he freed her from al that payne, and she awaking found her selfe perfectly well, and presently the next morning came to the Church of the Society, and brought a picture of wax in testimony, and remembrance of the fauour receyued at our Lords hands.

14. But yet more notable is that which happened in the same Citty, in the moneth of Nouember following, to a recollected Virgin of the age of 40. yeares, called Iosepha Castella, who was sick of the gout, which was wont to take her with such great force, and violence, that it depriued her of her iudgment, and many people

He cureth the Gout.

people could scarce hold her from hurting, and beating her selfe: and when she was out of this fit, she remayned with such a terrible payne of her hart, and so great affliction of mynd, her body also being so wearied, and broken, that for all that day, and the day following, she could not moue her selfe, nor do any thing. But hauing vnderstood of the fauours, which our Lord did in this tyme in diuers places by the intercession of the Blessed Father; one night when her disease had assayled her more fiercely and violently, then at other tymes, comming a litle to her self, she comended her selfe, as earnestly as she could, to the Blessed Father



with great confidence, saying  
fue tymes the *Pater noster*, and  
the *Aue Maria*, and presently  
in the same instant, she found  
her selfe altogether well, and  
as found, and free from that  
sadnes, and payne of her hart,  
and from the other accidents  
with which she had remained  
all that tyme, as she was wont  
at other tymes before. She  
slept, and reposed that night  
very well ( which she could  
not do at other tymes, when  
she had those fits ) and present-  
ly so soone as it was day, she  
rose out of her bed, whereat  
her sister, and brother-in-law  
meruailed to see her goe vp  
and downe the house. She bad  
them not wonder, but giue  
thankes to our Lord, who by

meanes

meanes of B. Father Ignatius had giuen her most perfect health, so that she had not so much as any signe of her sickness. After eight, or tenne dayes, the same mayd fell into such an extreme fit of the Cholicke, that she expected death: and with the deuotion, which she had conceiued towards the Blessed Father, she commended her selfe to him, and presently remayned altogether free from that payne also. And in token of acknowledgment, she came to the Church of the Society, and brought two pictures of wax, all that were present concurring with her in praying our Lord.

Also the  
cholike.

15. We may add to these

V 5

miracles



A child  
healed  
of an A-  
gue and  
swell-  
ing in  
the face.

miracles another, which God hath wrought in the same City of late, vpon the 12. of December of this last yeare 1600. A Girle of 7. yeares old was so sick of an ague, and a swelling in her face, that for two dayes, and two nights she could take no rest, nor drinke so much as one drop of water, so that her parēts thought rather of burying her, then of curing her. One of the childs Aunts saw by chance a picture of Blessed Father Ignatius, which had byn brought to her Father, that he might set it in a frame (for he was a ioyner) she tooke it, and layd it vpon the sick childs head, with great confidence, bidding her commend her selfe to that Saint, and to  
make

make a vow , that she would performe some deuotion towards him for nyne dayes together, if she recouered. Within a quarter of an houre, the child called her mother , and told her , that she was found and well , and that the holy Father Ignatius had healed her, desiring her to giue her some thing to eate. She did eate, drink , and sleepe that night, as one that was perfectly well ; and forthwith the day following , she and her Aunt went to the Colledge of the Society , to giue our Lord thanks , and began to performe the deuotion promised , and presented a picture of wax .

*of*



*Of diuers other Miracles of B.  
F. Ignatius, done in other  
parts of the world.*

CHAP. XXIII.

A wid-  
dow re-  
stored  
to her  
sight.

**N**OW let vs passe to the  
Iland, and City of Ma-  
jorca, in which our Lord hath  
wrought great wonders these  
yeares past, by the intercession  
of Blessed Father Ignatius.  
Ioane Claray Noguera, a ver-  
tuous, and exemplar widdow  
being very ill of her eyes, and  
hauing lost the sight first of  
her right eye, and afterward of  
her left, applying a subscrip-  
tion of Blessed Father Ignatius  
his hand vnto them, was so  
perfectly healed, that present-

ly

ly the day following she could worke with her needle, and fixe her eyes as stedfastly vpon her worke, as before she was blind.

2. Another Lady called N. Sureda, wife to George Sureda who being in exceeding great payne of child-bearing, and could not be deliuered in many dayes; with the subscription of the Blessed Father brought forth a sonne safe and sound, the mother also hauing her health, and receyuing great contentment, and ioy, as all the rest of that family likewise did.

3. This also happened more notably to another woman, wife to Saluador Mercader, who hauing wholly lost her

forces

He hel-  
peth ma-  
ny wo-  
men in  
their la-  
bour  
of child-  
bearing.



forces, so that she could not be deliuered: and fearing least her child were dead, by the same subscription recouered her courage, and strength, and brought forth a sonne, to whome at his baptisme they gaue the name of Ignatius, because he was borne by his intercession.

4. Magdalen Suau wife to Peter Suau, endured for three dayes most terrible paynes of child-bearing, and vpon S. Laurence his day, in the yeare 1598. the subscription which we haue mentioned of the Blessed Father, being brought vnto her, whilst she was in that distresse in her bed, she rose out of it, and after a new manner, all that were present

calling

calling vpon the name of Blef-  
fed Ignatius, she was deliuered  
of a child, hauing his head gro-  
wing betwixt his leggs. And  
yet our Lord vouchsafed to  
preferue the mother, who was  
very faynt and weake, with-  
out any hurt or harme; the  
child also being fayre, and in  
good health, which caused all  
the standers by to praise our  
Lord, for the wayes which he  
taketh to honour his Saints.  
With these, and other like ac-  
cidents the fame of the fauour  
which God our Lord doth  
to women in childbirth, by the  
merits of Father Ignatius was  
so spread abroad, that both  
poore, and rich, when they  
found themselues in that dan-  
ger, did take him for their ad-

uocate



uocate, and vse his subscription, by which meanes they found remedy, and reliefe in their necessities.

5. Another woman, called Ieronyma Rebaça, was many dayes in danger of her life, by reason of the great, and terrible paynes, which she suffered in child-bearing, being also exceeding weake and faynt, and hauing vsed many remedies without profit, thinking that the child was dead ( because it moued not ) they would haue giuen her a certayne strong medicine, to make her voyd it forth, though not without much danger of her owne life. But she instead of that dangerous potion, betooke herself to the remedies from hea-

uen,

uen , and desired to haue the subscription of Blessed Father Ignatius brought vnto her, by which God did worke so many , and so great wonders in Majorca. They brought it to her vpon the 20. of October of the same yeare 1598 . and within halfe a quarter of an houre she was deliuered of a sonne , being aliue , and in good health . And that which caused most admiration was , that the child had his mouth full of the potions , which the mother had taken three dayes before . The midwife tooke them out of his mouth, and the child presently cryed , which made all the rest to laugh for ioy .

6. One of the women ,

X

which



He hea-  
leth a  
woman  
of a  
paine,  
with  
which  
she had  
beene  
trou-  
bled 16.  
yeares.

which was present at this miracle, was Ieronyma Pÿ, wife to Raphaell Pÿ, who for fixeene yeares had endured most vehement, & continuall payne in her iawes, not hauing found any remedy which could mitigate the same, and togeather with this, she was troubled with a loose tooth, which caused her much payne when she did eate. This woman hauing scene what God had wrought in that deliuey of Ieronyma Rebaça, moued with deuotion; desired to haue the said subscription of the Blessed Father, which she kissed, and reuerenced; and presently in that instant, she was deliuered from her paynes, and the loose tooth also, became as fast as

any

any of the rest .

7. This good woman , & her husband were so thankful, and deuout to Blessed Father Ignatius , that they deserued to receaue , another greater benefit at our Lords hand, by his intercession . For the day following , being the 21. of October, a sonne of theirs called Iohn Py , fell sick of so terrible , and dangerous a double tertian ague, that hauing confessed , and receyued , he lost his iudgment the fourth day , his tounge was thicke , his eyes holow and cloudy, togeather with the other accidents and signes of death . Vpon the 19. of October, he laid the subscription of Blessed Father vpon him ,

One cured being in danger of death

X

Lord



Lord with much deuotion, & teares to graunt the sicke man his health. And at that very instant the ague, was quite taken away, & he recovered his iudgment and speach, and his eyes became cleare. And this being at eight of the clock at night, forthwith the day following in the morning he rose out of his bed sound and well, and the Phisitian comming at that houre to visit him (thinking that he would be either dead, or in his last agony) he found him walking, without any signe of his ague, or former sicknes.

8. By chaunce a horse ran ouer a Surgeon called Bartholomew Constantius, and bruized him so sorely, that his head

seemed

seemed to be frozen, and he had so great a payne in his eyes that he could not take any rest eyther day, or night. He lost the sight of one of his eyes, & the other remayned so weake and tender, that he could not endure any glimpse of light. The Phisitians had giuen him ouer for incurable, and vpon Holy Wednesday in the morning, the yeare 1599. he desired with singuler deuotion to haue the subscription of the Blessed Father. At the tyme that they brought it, and it came into the chamber where he was, before they gaue it him, that great cold in his head, and the vehement payne in his eyes ceased, & he found both in body, and spirit an ex-

He reco-  
reth a  
bruised,  
& blind  
man.



traordinary comfort. Hauing  
seene the meruailous effects of  
that subscription, he presently  
tooke from his head the ker-  
chers, and caps, which he  
had to defend it from the cold  
that he endured, and he  
cryed out, saying : *I am now  
well, and sound, and without  
payne cyther of eyes, or head.*  
Whereupon he commaunded  
the dores, and windowes of  
his chamber to be opened,  
( which before he had kept  
shut to keep out the light ) and  
the day following being sou'd  
and cheerefull, he went to the  
Colledge of the Society, to  
praise our Lord, for hauing de-  
liuered him by the intercession  
of the B. Father, and to relate  
what had happened vnto him.

9. A woman called Colonia Vich, wife to Lewes Vich, hauing endured a most vehement headach three moneths, and finally lost the sight of one of her eyes, the lyd therof falling downe and couering it, so that the Surgeons could by no meanes lift it vp againe, and thereupon gaue her ouer as incurable. They brought her the subscription vpon the first of May, and in the very instant, that they layd it vpon her sore eye, calling vpon the name of the Blessed Father, the lyd was presently lifted vp of it selfe, and she recovered her sight, and went to the Colledge of the Society, to giue praise to our Lord.

10. Let vs not forget Ger-

A womā  
recouere-  
th her  
sight.



He deli-  
uereth a  
woman  
from  
danger  
of death  
in child-  
bearing.

many, where in a Towne cal-  
led Ebelsperge, not far from  
the City of Monachium (in  
which the Dukes of Bauaria  
reside) a woman being inter-  
rible paynes of child-bearing,  
and hauing continued two  
dayes, and two nights in la-  
bour, with great affliction  
and anxiety, not being able  
to be deliuered, the third day  
she found her self so faynt,  
& without strength, that she  
seemed more likely to dye, the  
otherwise. Her Husband be-  
ing very much afflicted, went  
to a Father of the Society, who  
was there, crauing his aduise  
and help in that tribulation.  
The Father remembring the  
Miracles, which our Lord  
wrought in many places, by

the

the intercession of B. Father Ignatius, especially with women who were in Danger by child-bearing, kneeling downe, beseeched the Blessed Father with great deuotion to fauour that poore woman in such extreme necessity. And because he had no other Relique of the Father to send her, he tooke the rules which the same B. Father had written for the Society, with much deuotion, and many teares, and in-foulding, and bynding them vp in a paper, he gaue them to the womans husband, that he might lay them vpon her, as a sacred thing, willing him not to doubt, but that God would fauour her. He did so, and the woman presently recouered

X5 strength,



He procureth  
another  
happy  
deli-  
uery.

strength, & within five houres was deliuered of a son, strangely wrapped vp in a thinne skin, to the great admiratiō of the Midwife and other womē of experience, and both the sonne, and the mother lyued.

11. In Hungary in the Towne called Turroz, the yeare 1594. a woman hauing beene 3. dayes, in very terrible paynes of child-birth, and in feare both of her owne, and her childs death, with a Relique of the B. Father, was forthwith deliuered of a son; she remaying in perfect health, and yealding thanks vnto our Lord.

12. Let vs not passe in silence, what our Lord hath wrought in the Indies (though

they

they be far from vs. ) In the  
yeare 1598. in the moneth of  
September, a little ship, cal-  
led *Sancta Maria de Regla*, de-  
parted out of the haven of the  
Blessed Trinity ( which is in  
the Iland of Cuba ) towards  
the Citty of Carthagenā : in  
which with don Bartholomeo  
Lobo-Guerrero, Archbishop  
of the new Kingdome of Gra-  
nada, there went at his request  
and in his company, the Fa-  
ther Alphonsus Medranus, &  
Francis Figueroa of the So-  
ciety of Iesus, with other  
Priests, and Laymen. Sayling  
thus, and comming within  
sight of Iamayca, vpon the 23.  
of September, they were as-  
sayled with such a terrible, and  
fearefull storme, that they all

accoun-



accounted themselves lost mē. For both the great and fore masts of the ship were broken, & their sayles torne in peeces, and the wind so furious, that they could not set vp any other, and the waues of the sea entered into the ship, with such violence, that it rather seemed to sayle vnder, then aboue the water. The Pilot, called Domingo Rodriguez did let it run at all aduentures thinking that it was past all humane remedy, if God did not send them some from Heauen. The tempest hauing endured thus one whole day, & waxing euery houre greater, the passengers made their recourse to our Lord imploring his Diuine help. The Fathers  
of

of the Society calling to mynd  
the miracles, which our Lord  
did at that tyme by the inuo-  
cation of their Blessed Father  
Ignatius, commended them-  
selues vnto him, with great af-  
fect, and deuotion, and with a  
loud voyce aduised the Arch-  
bishop, and the other passen-  
gers to do the same, with hope  
to obtayne by this meanes  
that, which they could not  
procure by other. They did so  
all with one voyce, crying out  
with much feeling, and many  
teares, *Holy Father Ignatius re-  
leue vs in this our necessity.* Pre-  
sently in that instant they sen-  
sibly perceiued the efficacy of  
the Blessed Fathers intercessiō.  
For the wynd being at the hi-  
ghest, became presently quiet,

and



and calme, to the great admiration and ioy of all those who were in the ship, and did now see themselves aliue, where as before they esteemed themselves but dead mē. The Archbishop promised, to celebrate yearely the feast of the Blessed Father Ignatius, saying his Masse *in Pontificalibus*, so soone as the Apostolicke Sea should canonize him: and the other passengers promised other things, euery one according to his deuotion, as appeareth by the informations made in the Citty of *Santa-fe* of that new Kingdome, before the same Archbishop Don Bartholomeo, and also in Carthage-  
na by the authority of Don Iuan de Ladrada, of Saynt

Domi-

Dominicks order, Bishop of  
that Citty.

13. The Fathers Alphon-  
sus Medranus, and Francis  
Figueroa, with the others that  
went in their company, were  
not deliuered only by this mi-  
racle, and at this tyme, from  
the euident dangers of the Sea  
by the intercession of Blessed  
Father Ignatius. For returning  
in the yeare 1600. from the  
foresaid new Kingdome of  
Granada, towards Spayne, in  
the Gallion, named *Our Lady  
of Arancau*, passing out of  
the straites of Bahama, they  
endured many, and very ter-  
rible stormes. For the tyde  
with them was very strong &  
vehement, against which en-  
countred a contrary wynd, &

Another  
miracle  
vpon the  
sea.

of



of both sides they were inuiro-  
ted with sands, and shallowes,  
and in very great danger. Fa-  
ther Frauncis Figueroa cast a  
Relique of the Blessed Father  
into the sea, beseeching him  
deuoutly to help them; which  
he did in such manner, that the  
sea was presently calme.

14. But this fauour from  
Heauen, and the force of the  
Blessed Fathers intercession ap-  
peared much more in another  
greater daunger wherein they  
were, neere vnto the Ilāds, cal-  
led Terceras. For one morning  
at the dawning of the day, so-  
dainly the wind arose so furi-  
ously, that it ouerturned the  
Galleon, and the maryners and  
passēgers seing imminent dan-  
ger of death, kneeling downe,

con-

confessed their finnes publikly with a loud voice, beseeching our Lords mercy. The wynd brake downe the greatest sayle, and those of the Galleon remembring the benefit which they had receyued before in the chānell of Bahama, by meanes of the inuocation, and Relique of Blessed Father Ignatius, cryed out with great instance to Father Francis Figueroa, desyring him to cast againe the same Relique into the sea, that God might be pleased to deliuer them the second tyme also from so euident danger by his intercession. The Father did so, and presently (ô goodnes of God, who honoureth his seruants in this manner!) the ayre became calme,

Y

the



the sea quiet, the sun shining, which was before couered, & al in the ship were comforted, and moued to thankesgiuing, seeing themselves free from that feare, danger, and terror wherein they were before, as the same Fathers, and others who came in the Galleon, did testify.

He deli-  
uereth  
an India  
woman  
from  
tempta-  
tions a-  
gainst  
chastity.

15. There was a woman in India so much inflamed with filthy, & dishonest loue, that nothing seemed able to quench it. She had a Relique of B. Father Ignatius giuen her, & by the meanes thereof, that Diuellish inflammation ceased, which had almost consumed, and put her out of her witts. And in the same manner there haue beene many others

in diuers Prouinces, & places,  
who commending themselues  
earnestly to our Lord, & cra-  
uing his fauour by the merits  
of his seruant Ignatius, haue  
obtaind victory of their  
temptations, peace, and fere-  
nity in their soules, health for  
their bodyes, ease in theyr  
troubles, security in their dan-  
gers, and remedy in their ad-  
uersityes.

*Of the wonderfull beginning, &  
Progresse of the Society  
of IESVS.*

CHAP. XXIIII.

**B**V T though the miracles,  
which are here related, &  
many other, which I omit for



breuity, be so great, & so certayne ; notwithstanding the greatest of all (in my opinion) is, that God hath chosen this Blessed Father to institute, gouerne, and extend an Order of Religion, which amongst Catholikes, Heretickes, and Infidells, hath in so short a space done so much good in the world. And this Miracle is so great, and so notorious, that although there were no other, this alone ought to be sufficiēt, to know and esteeme the factity which our Lord hath giuen to this venerable Father. Synce it is certayne, that when our Lord chooseth one for any great matter, he giueth him such grace and talents, as are necessary

cessary for the conuenient execution, & accomplishment therof.

2. And I think that any wise, and vnpassionate man will iudge the same, if he consider the alteration, which God made, changing Ignatius from a worldly, and vayne souldiar, & making him Captayn of this Sacred Warfarre, and Father of so many, and such eminent Children. He that shal think vpon the hard wayes, by which he guided him, and the perseuerance, & victory, that he gaue him: what company he ioyned to him in Paris, some being Spaniards, and others Frenchmē, at the very tyme that Spayne and France were at cruell



wars:and how he vnited, and bound them together with the band of perfect charity. The persecutions, & stormes, which this Vessel hath endured, from the tyme that our Lord launched it into the sea, and that it hath alwayes arriued at a secure haven, what wynd soeuer it had, when weak men, and such as were worldly wise, made account that it would haue perished.

3. He that shall ponder with attention the frame, and forme of the Institute of this Religion, which God inspired to this B. Father, so like in the essentiall poynts to other orders, and so vnlike in some, which are proper to it selfe. The progresse and propaga-  
tion

tion which the hand of Almighty God hath giuen vnto it, since that in sixty yeares which are past (frō the yeare 1540. in which the Pope confirmed it, vntil the yeare 1600. in which I write this history) our Lord hath multiplied, & enlarged it throughout all the Kingdomes of Christēdome, and in so many, & so remote countreyes of the Indians, and barbarous people, where the light of the Ghospell had not before appeared. So that in Angola, Monacongum, Monomotapa, Brasil, Ethiopia, Ormuz, Goa, Malaca, Malucas, China, and Iaponia, and in the kingdomes of Mogor, and Pegù, with others, our Fathers are resident (to omit,



as more known, the firme lād  
Perù, new Spayne, the Ilands  
of Manilla, or the Philip-  
pines: ) and the Society hath  
more then three hundred, and  
fifty Colledges, and Houses,  
distributed into three and  
twenty Prouinces, and two  
vice-Prouinces .

4. He will also iudge the  
same, who shall cast his eyes  
vpon that which more im-  
porteth, to wit, the fruit which  
our Lord hath drawne out of  
the labours of this B. Father,  
and of his children among  
Catholiks, Infidells, and He-  
reticks. There is no cause to  
relate in this place, that which  
belongeth to Catholiks, but  
only to consider, & ponder it,  
since that we haue it before

our

our eyes, and we see, & touch with our hands the care, and sollicitude, with which our Fathers imploy themselves in teaching children the Christian doctrine and the youth good learning, and manners: in visiting and comforting those, who are detayned in prisons, & the sick in the hospitalls, and in releeuing the poore, and needy, & helping men to dye well.

5. And it cannot be denyed, that though the Common wealth hath fallen, and beene impayred much in other things: yet there hath been great reformation in many seruants of God, concerning preaching more profitably, and more oftner, tou-



ching prayer, and meditation of the diuine Mysteres: the vse, and frequentation of the Holy Sacraments of Confession, and Communion; and in mortification, & pennāce: though al that is done be litle, if we cōsider, what we ought to do. Likewise the other orders of Religion haue been replenished with many scollers of the Society, who perseuere, and flourish in them with great praise, and commendation. And these Religions themselves, encouraged with the help and succour, which our Fathers haue afforded them, haue more discovered their holy zeale, and extended greater beames of their sanctity, and learning, sustayning the

Com-

Common wealth vpon their shoulders, & mouing vs with their exāple, to labour more, and to attend with greater vigilancy, and carefulnes, to our ministeryes & functions.

6. That which concerneth the Infidells, is so much, that it cannot be explicated in few words, neyther is it conuenient, that we should spend many, in declaring, what innumerable soules among the Gentills, the children of this Blessed Father haue illuminated with light from heauen, and brought to the knowledg of Iesus Christ, and to the sweet yoke of his holy law: And what labours they haue endured, and do endure to bring this to passe; &

how



how many, and what great miracles God hath wrought by them, by reason that they were necessary for the planting of the faith in those places. Neyther can any, who enioy the peace, and quietnes, that those who were borne in these Kingdomes do enioy ( Blessed be our Lord, who giueth vs this peace, & thanked be our Pyous Princes who conserue it, ) easely beleue, vnlesse they see it, what profit our Lord hath done, & cōtinually doth in the Kingdomes, and Prouinces infected with Heresy; and what battayles, and combats our Fathers haue with Hereticks without intermission.

7. But that, which they

who

who haue experience of those  
countrys, say, and which we  
who haue seene it, know, is  
that with the exemplar life of  
our Fathers, with the Catho-  
like & sound doctrine taught  
in Scholes, preached in Pul-  
pits, published in printed  
bookes, examined and tryed  
in disputations with Heretiks  
themselues, and the institutiō  
of the youth ( which in these  
prouinces only was in former  
yeares to the nūber of aboue  
thirty thousand schollars, and  
now is far greater ) the holy  
Catholicke faith which see-  
med to be decayed and fallen  
in the Northern Prouinces,  
is reuiued, & hath taken head,  
& recouered strēgth, to resist,  
cōvince, conquer, & triumph

ouer



ouer lyes, and falsehood. And an innumerable number of those which wauered, haue been confirmed in the obedience of the Romā Church: and many Heretiks, who had forsaken it, haue returned to it agayn; and those who continue obstinate, and blynd for theyr interest, and ambition, haue notwithstanding lost their former fury; and feare those of the Society (whome they call Iesuites) and confesse playnly, that they are their vtter enemyes, and as such, they abhorre, calumniate, and persecute them.

8. There haue been many Colledges, & Seminaryes erected for the education of  
poore

poore schollers, especially of those, who are banished, and suffer persecution for theyr faith: and there lyue in them many Priests, and Religious men of all orders, vnder the disciplyne, and gouernment of the Society, who hauing ended theyr studyes, returne to theyr Churches, and Monasteryes, and are profitable for theyr reformation, and to prouoke others by their examples. And by this meanes, and by reason, that many from the Scholes of the Society haue entered into Religion, the Clergy, and the Orders of Religious themselues ( which in those parts were much decayed ) haue beene reformed, and haue recouered theyr ancient



cient beauty, and splendour.

9. In like manner, whole Villages, Townes, Cittyes, and Prouinces haue byn conserued in the Catholicke faith: & with Cōgregations, Houses of Conuictors, Sermons, vse and frequentation of the holy Sacraments, fasting, pennances, and workes of mercy, they haue reuiued their faith, and shewed by their actions, that they are children of the Catholike Church. And that this fruit may be more durable and lasting, and more acceptable and pleasing to our Lord: the sonnes of Ignatius water these plants with their bloud, dying for the Catholik faith, and testifying by theyr death, that it is the true since

that

that they giue their life in defence therof. For besides aboue 25. of the Society, which in both the Indies haue sealed the preaching of the Ghospel with their blood: more then 60. others haue dyed by the hands of Heretiks.

10. For because the Hereticks abhorre so much those of this religion, and thinke that by bereauing them of their liues, they shall find lesse hinderance in their mischief; it is a very ordinary thing, to persecute, apprehend, torment, and vse them like Traytors, as may be seene daily, and experience it selfe hath made it manifest. The which also is a great argument, that it is the worke of God, and that he

Z

who



who founded it, was chosen by him, especially with his owne and his childrens labours, to amplify and enlarge the glory of the same Lord who did chuse him, and to illustrate his holy Catholike Church.

11. And this is (as I haue said) the greatest, of all the miracles of this Blessed Father, and the Miracle of Miracles, in which are contayned so many, and so notable Miracles, as the wonderfull things are, which our Lord hath wrought by him, and his children. Be he therefore Blessed, and glorified, as the Author, and worker of all that is good: since that (as the Apostle saith)

*Neither he who planteth, is any*

*thing*

thing, nor he who watereth: but  
God who maketh that to encrease  
and fructify, which is planted  
and watered: and to whom, as  
to the roote thereof, all the  
beauty and fruit of the tree is  
due.

*Sundry Testimonies, of Holy men,  
of Kings, Princes, and  
Prelates, concerning B.  
Father Ignatius.*

*CHAP. XXV.*

**V**VE haue enlarged  
our selues much, in  
this life of our Blessed Father  
Ignatius; but for that we ha-  
uing knowne, and conuersed  
so much with him, it hath  
giuen vs leaue to exceed our



ordinary course, & indeed we know certainly that all which hath byn said to be too litle in respect of that which might be said. And because as yet he is not a Canonized Saint, nor proposed to the whole Church by the holy Apostolick Sea to be inuocated, and reuerenced, as the others are, whose lyues we haue written: it hath bin necessary to relate some more particuler things, & miracles, which in the liues of other Saints might be for breuity well omitted. Though it be certayne, that we pretermitt many other, esteeming these sufficient for that which we pretend in writing this life: that is, to glorify our Lord, who hath made him a Saint,

to

to discover his vertues, for our example: and that they who are ignorant of them, may come to know them, and conceive deuotion towards this holy Father.

2. And for this cause before I make an end, I will add, that as this Blessed Father was a Saynt in his life, so he was knowne, esteemed, and reuerenced for a Saynt by all those, who treated with him, and much more by them, who were more familiarly acquainted with him, because they did see more neerely his admirable vertues, and touched, as it were, with their hands, the great gifts, and graces which God had endued him withall.

3. Father Frauncis Xavier



an Apostolicall man, and of such rare sanctity, by whom God wrought so many, and great miracles, who illustrated innumerable Gentils, bare so great deuotion, and reuerence to Father Ignatius, that he did carry a subscription of his in his bosome, as a firme buckler against all dangers. And from the remote Countreyes of India, he wrote letters vnto him, vpon his knees.

4. Father Peter Faber, who was the first that ioyned with him, in the erection of the Society, an admirable man, and of maruelous diuine illustrations; tooke Father Ignatius for his patterne, and example of Holynes, and of all vertue.

5. Father

5. Father Iames Laynes, the second Generall of the Society, and a man so much esteemed in the world, for his great learning and religion, told me, that because God was so much pleased, with the soule of his Seruant Ignatius, he did so much good to the Society, and so greatly fauoured the children therof.

6. Father Frauncis Borgia, the third Generall of the Society, a man so well knowne to the world, by reason of his Nobility, and much more of his Sanctity, went to Rome the yeare 1550. principally to see, know, and conuerse with Blessed Father Ignatius. And when he said his first Masse, ( which was in the



house of Loyola ) he kissed the floore of the Chamber where the Father was borne, by reason of the great deuotion, which he bare vnto him, as vnto so holy a man. And this was the opinion of all others who treated familiarly with him. But not only those who liued with him, had this estimation of his sanctity, but likewise those abroad had the same conceit and respect of him in like manner.

7. Pope Paul the third, of blessed Memory, who was the first that confirmed the Society, did very many important things by the counsayle of this Blessed Father; and among others, one was

to

to institute in Rome the supreme Counsell of the Inquisition, and to appoynt foure most graue Cardinalls to haue care of matters belonging to the Catholick faith, in that holy Tribunall.

8. Pope Iulius the third would not make Father Peter Canisius Bishop of Vienna, as the King of the Romans Don Ferdinand requested verry earnestly, because B. Father Ignatius would not giue his consent therto: so great was the respect, which the Pope bare vnto him.

9. Pope Marcellus the second, who succeeded to Iulius the third, said: That in matters of the Society, the authority of Father Ignatius



alone was of more weight with him, then all the reasons, which could be alleadged to the contrary.

10. Pope Paul the fourth, (in the tyme of whose Popedom the Blessed Father departed,) honoured him so much, that when he spake with him, he bad him rise vp, and couer his head.

11. Pope Gregory the 13. in the Bulls which he graunted the yeare of our Lord 1582. and 1583. in confirmation and defence, of the Institute of the Society, expressly saith, That the holy Ghost inspired Ignatius to institute the Society, and to prescribe the forme, which the Institute thereof contayneth. He saith more,

That

That all the Christian Common wealth is eased , and refreshed by the children of the Society .

12. And he, and his Predecessors Pius IIII. and Pius V. do so exceedingly , and with such exaggeration , praise and extoll the ministeryes, and functions of the Society, and the fruite which God hath drawne , and daily draweth out of them , that for modesty I will not relate them in this place : but all this fruit proceeded ( as from the roote thereof, ) from Ignatius , by the assistance of our Lords grace .

13. The King of the Romans ( whom we named before ) Don Ferdinando , be-

fides



sides the Colledges of the Society which he founded, and his great fauour towards vs in respect of B. Father Ignatius, being much inclyned to make Father Claudius Iayus (one of the first Fathers) Bishop of Trieste, he did it not, vnderstanding that Father Ignatius was of a contrary opinion, and did not like it.

14. Don Iohn the third, King of Portugall, by reason of the great deuotion which he bare to this Blessed Father, commaunded Father Lewis Gonzales de Camera, when he went from Portugall to Rome, in the yeare 1553. to be attentive, and consider all the actions of Father Ignatius, and write them in particuler

to

to him. Which the Father did, and wrote to the King, that concerning the matter, which he had commended vnto him, he was not so much inflamed in the loue of God, by any spirituall readinge, or prayer, as by the attention, which he vsed in behoulding Father Ignatius.

15. The Cardinall Don Gaspar de Quiroga, Archbishop of Toledo, and Generall Inquisitor in the Kingdomes of Spayne, who in Rome had byn the said Fathers great friend, testifyeth of him, that he was a most perfect man, truly humble, meeke, patient, a despiser of the world, and inflamed with the zeale of Gods glory, and the good of  
soules.



soules : and that he was neuer troubled, nor changed countenance, for any variety of prosperity, or aduersity.

16. Cardinall Gabriel Paleotto, Bishop of Bononia, calleth him, The light of the Church : and saith, That God moued him to institute the Society, for the greater strengthening, and fortifying, of Ecclesiasticall discipline.

17. The Duke of Bauaria, Albertus, was very much addicted to Blessed Father Ignatius, and wrote vnto him many tymes, and reuerenced him as a Saint, and for his respect imbraced, and fauoured his children, as his Successors haue done euer since ; who

haue

haue inherited no lesse the Piety of theyr Auncestors , then the Greatnes of their Houle .

18. The President of Castilla, Iohn Vega , being Embassadour for the Emperour Charles the fifth, in Rome ; held very great friendship with the Father; and in a letter which he wrote to the Society, at the tyme of his discease , he called him *Blessed*, and *Holy Captaine*, and worthy to haue his banner placed in Heauen, with those of S. Dominick, and S. Francis .

19. Maister Iohn of Auila , an Apostolicall Preacher, ( whose life was written by Father Lewis of Granada, deseruing so excellent a Recorder )



corder) said of his humility,  
That Blessed Father Ignatius  
was a Giant, and he in his  
comparison but a dwarfe.

20. The same Father  
Lewis of Granada, speaking  
of the Blessed Father, saith:  
That he meruailed at the life,  
heroyical, and most admirable  
vertues of that new Mirrour  
of Vertue, & Prudence, which  
God had sent vnto the world  
in our tymes, for the saluation  
of infinite soules. So are his  
wordes.

21. And in this manner  
do many other very wise,  
and graue men think, and  
speak. And many authors of  
Diuers nations, who haue  
written since the Society be-  
gan, do speak of him as of an

Holy

Holy man : As Laurence  
 Surius a Germane by Nation ,  
 who briefly writeth his life .  
 And Iohn Molanus of Flaun-  
 ders , who calleth him , *Most  
 Blessed* . And Genebrard a  
 French-man, who saith, That  
 God sent him against Lu-  
 ther . And Doctour Nicolas  
 Saunders , an Englishman ,  
 who calleth him , A man of  
 God, and moued by our Lord  
 to do the worke, which he  
 performed . Thomas Bozius  
 nameth him, A most famous  
 man for the factity of his life .  
 Paulus Morigia, of the Order  
 of the Iesuati, and Angelus  
 del Paz , of S. Francis Or-  
 der , and Mambrinus Rosa ,  
 all foure Italian Authors ,  
 write, and commend the life

*Surius in  
 commēt.  
 rerum in  
 orbe gest.  
 an. 1540.  
 Molanus  
 in addit.  
 ad V su-  
 ard. die  
 31. Iuly .  
 Gene-  
 brard in  
 chro. an .  
 1521.  
 Saunders.  
 in hist .  
 Schif.  
 Anglic .  
 an. 1540.  
 Bozius  
 de signis  
 Eccl. lib .  
 5. cap. 3 .  
 fig. 11. &  
 lib. 7. c. 1.  
 fig. 25. &  
 l. 9. c. 12.  
 fig. 37 .  
 Morig. in  
 hist. de*



Origine  
relig. c.

77.

Angelus  
in tract.  
de præ-  
pos. ad  
commun.  
p. 121.

Mambri.  
in hist.

l. 3.

Ygles. c.  
2. part.

hist. Pon-  
tific. lib.

6. in vita  
Pauli 3.

Villeg.  
tom. 1. in  
vita Ign.

Garibay  
hist. His-  
pan. l. 30.

cap. 5.

Paiua l.

1. orthod.  
instit.

354

The life of

of the Blessed Father. And Gonzales de Yglescas, and Maister Alphonsus of Villegas, and Stephen of Garibay, Spanish Historiographers of our tyme, write the same of him, and call him, *Blessed, Happy, and Saynt*. And Doctor Iames of Paiua, a Portugeſe (who as a Doctor of Diuinity for his King, was present in the Councell of Trent) nameth him an *Illustrious example of Sanctity*, An admirable man, and giuen to the world for a particuler benefit from heauen.

22. And if we turne our eyes to the Kings, and Princes, who accounting him a Saynt, haue beseeched our most holy Father Pope Cle-

ment

ment the eight, that this day  
sitteth into the chayre of S.  
Peter; to declare him to be so,  
and to put him into the Cata-  
logue of Saynts; we shall find,  
that the greatest, and most  
mighty Princes of Christen-  
dome, haue desired, and be-  
seeched it with great instance.  
For the Emperour Rodulphus  
the second of his name, and  
the Empresse Doña Maria of  
Austria his mother, and the  
Catholick King Philip the se-  
cond of glorious memory, and  
King Philip the 3. his Sonne,  
who raigneth at this day, to-  
geather with Queene Mar-  
garet, and Duke William of  
Bauaria, the Archdutchesse  
Doña Maria his sister, and  
others, haue written letters to



his Holynesse, in which they call him Blessed, and Holy Father, and from whose most Holy, and Religious life, as from their fountayne, the current of many gifts, and graces hath reioyced the Citty of God.

23. And not only these, and other great Princes haue shewed their piety and deuotion, which they beare to the Father, making intercession for his Canonization; but also whole Kingdomes haue done the same: as that of Castilla in their Parliament; that of Aragon, that of Valentia, and the Princedome of Cataluña, with their Viceroyes, and Gouernours; the holy Churches of Toledo, Ciuill, Granada,

and

and Corduba; the Cittyes of Saragoza, Valencia, and Barcelona, and the Prouince of Guipuzcoa ( where the Father was borne ) and many other Bishops, Dukes, and Lords.

24. And this is the common consent, and opinion of Christian, wise, and vnpassionate men of all Nations: only the Hereticks thinke, and speake euill of this Blessed Father, and write bookes against his life, and against his Religion; as a great Calvinist hereticke hath done, named Symon Lithus Missenus, who wrote fve bookes against the other fve of his life, which are in print; which is no lesse testimony of his Sanctity, then the praise, which so ma-



ny, and so graue men, that haue byn heere recited, do giue him. For as it is a great praise, to be praised by the good: so it is no lesse, to be dispraised by the bad, as S. Hierome saith, writing to S. Augustine in these words. *The Catholickes reuerence, and admire you, as the repayer, and restorer of the ancient faith, and that which is a signe of greater glory, all Hereticks hate, and reuile you: and they persecute, me with the same malice, killing in desire those, whom they cannot bereaue of their life with the sword.*

FINIS.

at  
do  
at  
he  
be  
S.  
S.  
s.  
nd  
nd  
nd  
ter  
nd  
e,  
ng  
n-  
he

